

# The Plotke Family Haggadah

Nusach Chabad - Based on the Rebbe's Haggadah

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## The Search and Removal of Chametz<sup>1</sup>

### The Night Before Pesach

The [general] custom is to place pieces of hard chametz<sup>2</sup> in the time before the search so that the one who searches should find them,<sup>3</sup> and according to kabbalah one should place ten pieces.

*The custom of the house of the Rebbe.* Ten pieces of hard chametz would be placed in different locations in the house, each one wrapped in paper so that they wouldn't crumble. They would search by the light of a wax candle (Shulchan Aruch 433) and by means of a bird feather. The one who searched put the chametz that was found, in a small paper bag. At the end of the search, this bag, the feather and the remainder of the candle were placed in the hollow of a wooden spoon. All of this was wrapped in paper (but not the handle of the spoon, which remained unwrapped), and then tied by means of a string wound around the paper several times and knotted.

Before starting to search make this blessing:

**ברוך אתה יהוה אלֵינוּ מלֵךְ הָעוֹלָם אָשֶׁר קָרָשָׁנוּ בְמִצּוֹתֵינוּ וְצָוָנוּ עַל בָּעֵר חָמֵץ:**

One needs to search with the light of a candle<sup>5</sup> in all of the hidden places, even the cracks of the floor.

Don't speak between the blessing and the start of the search, even about the search itself. And it is understood that one must not speak about other topics the entire time of the search. The members of one's house should stand by him to hear the blessing, with each person then checking his area without speaking in between. Be careful to search first in the room closest to the place where the blessing was heard, and don't go immediately after the blessing to check another room.<sup>6</sup>

After the search, be careful with the chametz remaining, which is kept for tomorrow to be burned or eaten. It should be guarded so it won't be carried about nor be crumbled and spread by means of children or rodents.

<sup>1</sup> One who eats chametz on Pesach is like one who does idolatry (Zohar II, 182a). The AriZal wrote that one who is careful from even the smallest amount of chametz is assured that he will not sin the entire year. Possibly the intent is that he will not sin accidentally, because he certainly still has freedom of choice!

<sup>2</sup> Hard bread so that it should not crumble. (Shulchan Aruch 432)

<sup>3</sup> Legally there is no need whatsoever to place [chametz], because the mitzvah is to search for chametz, and even if none was found you have already fulfilled the mitzvah as it was established. Nevertheless, it is already a widespread custom to place [chametz], and a custom of Israel is torah (Shulchan Aruch HaRav 432:11). Look in the Chok Yaakov for reasons for this custom. And one can add this reason: So that in the nullification of the day you are able to say, "All leaven and anything leavened.. that I have seen."

<sup>4</sup> (Pesachim 7b) Even though at this time we do not yet remove [the chametz]. Nevertheless, while the search itself isn't the actual mitzvah, after the search we immediately nullify and makes ownerless all of the chametz that remains and wasn't found. This nullification is called a removal.

<sup>5</sup> Because the light of a candle is good for searching. (Pesachim 8a)

<sup>6</sup> Because going from room to room is considered a separation between the blessing and the beginning of doing the mitzvah. (Shulchan Aruch 432:8)

It is also necessary to nullify [unfound chametz] after the search and say:

בְּלָחָמָרָא וְחַמִּיעָא דָאָבָא בְּרִשׁוֹתִי דְלֹא  
חַמִּיתִיהָ וְדְלֹא יַדְעָנָא לֵיהֶ לְבִטְלָה וְלֹהֲיוֹ  
הַפְּקָר בְּעַפְרָא דָאָרָעָא:

### The Day of the Fourteenth of Nissan

On the Fourteenth [of Nissan] in the fifth hour [of the day],<sup>10</sup> one should make a special fire and burn the chametz and nullify it.

[Before you burn the chametz] you should make this nullification saying:

בְּלָחָמָרָא וְחַמִּיעָא דָאָבָא בְּרִשׁוֹתִי דְחַזְוִיתִיהָ  
וְדְלֹא חַזְוִיתִיהָ דְחַמִּיתִיהָ וְדְלֹא חַמִּיתִיהָ  
דְבָרַתִּיהָ וְדְלֹא בָּעֲרַתִּיהָ לְבִטְלָה וְלֹהֲיוֹ  
הַפְּקָר בְּעַפְרָא דָאָרָעָא:

The ten pieces [which were found by the search] are to be burnt, and during the burning of the chametz the following is said:

May it be your will Hashem, our God and God of our fathers that just as I remove the chametz from my house and from my possession, thus remove all the external forces. Remove the spirit of impurity from the earth, remove our evil inclination from us and grant us a heart of flesh to serve you with truth. All sitra achara, all klipot, and all wickedness consume in smoke, and remove the authority of evil from the earth. All that distresses the Shechinah remove with a spirit of destruction and a spirit of judgment, just as you got rid of Egypt and its idols in those days, at this time. Amen. Selah.

יְהִי רָצֵון מֶלֶפְנֵיךְ יְהָוָה אֱלֹהֵינוּ וְאֱלֹהֵינוּ  
אֲבוֹתֵינוּ בְּשָׁם שָׁאַנְיָ מִבְּעָרָה חַמְץ מְבִיטִי  
וּמְרִשׁוֹתִי כְּךָ תִּבְעַר אֶת בְּלָחָמָרָא  
רוּחַ הַטוֹמָאָה תִּעֲבִיר מִן הָאָרֶץ וְאֶת יִצְרָנוּ  
הַרְעָה תִּעֲבִיר הָמָתָנוּ וְתַתְנוּ לְבַב בָּשָׂר  
לְעַבְדָךְ בְּאַמְתָה וְכָל סְטָרָא אַחֲרָא וְכָל  
הַקְלִיפּוֹת וְכָל הַרְשָׁעָה בְּעַשְׁן תְּכִלָּה וְתִעֲבִיר  
מִמְשָׁלַת זְדוֹן מִן הָאָרֶץ וְכָל הַמְעִיקִים  
לְשִׁבְנָה תִּבְעַר בָּרוּחַ בֵּירָה וּבְרוּחַ מְשֻׁפְט  
בְּשָׁם שְׁבָעָרָת אֶת מְצִירִים וְאֶת אֱלֹהִים  
בִּימִים הָהֶם וּבָזְמָן הַזֶּה אָמַן סְלָה:

<sup>7</sup> In the Yerushalmi (Pesachim 2b) the text of the nullification is in Hebrew, but the Geonim established it [to be said] in Aramaic because of ignorant people (Shulchan Aruch HaRav 434:8). [Nowadays people who don't understand Aramaic should say it in a language they do understand, because the nullification must be made with full awareness (Shulchan Aruch, Orach Chayim 434).]

<sup>8</sup> Because chametz put aside for the next morning, one doesn't nullify. (Bait Chadash 434)

<sup>9</sup> This is to exclude gold, which is also called dust, as it says: (Job 28:6) "It had gold dust." (Shulchan Aruch HaRav 434:7)

<sup>10</sup> The fifth hour in terms of daylight being divided into twelve equal parts, with each part now referred to as an hour.

## Order of the Haggadah

### Setting Up

Arrange a tray on the table, with three matzos placed in a stack. [First] the Yisrael, and on top of that the Levi, and then on top of that the Kohen. On top of [all of] them [put] the zeroa to the right, opposite it to the left [put] the betzah (egg),<sup>11</sup>,<sup>12</sup>,<sup>13</sup> and below them and in the center [put] the maror. Under the zeroa [put] the charoses,<sup>14</sup> and opposite that under the betzah [put] the karpas,<sup>15</sup> and below the maror [put] the chazeres used for korach.

#### Our Customs:

We arrange the tray in the nighttime, but before Kiddush.

There should be a napkin separating between each of the three matzos.

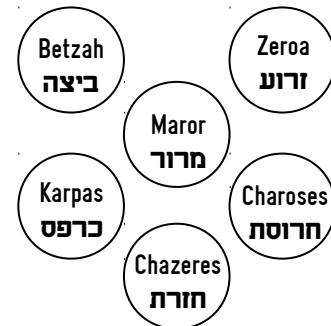
[For the zeroa] we use the neck-bone of a chicken and we are meticulous not to eat it afterwards. All this is a precaution so that [the zeroa] won't be in any way similar to the Korban Pesach (which we are not allowed to sacrifice without the Beis HaMikdash). For this reason the Previous Rebbe would remove almost all the meat from the zeroa bone.

The betzah (egg) should be hard-boiled.

The charoses is made from fruits to which the Jewish people are compared, and afterwards it is softened with a red liquid as a remembrance of the first plague. [There is a phrase] which indicates about the [ingredients of the] charoses: "חֲרוֹשֶׁת אָבִן חֲרוֹשֶׁת עַזְּן" [These words and עַזְּן are acronyms for] the Yiddish words: אִיפְּלָא (apple), צִימָרָן (pear), נִסְן (nut), אַינְגָבֶר (ginger), and בָּאָרִיְּן (cinnamon). But for many years we are accustomed not to use ginger or cinnamon due to a doubt that chametz became mixed with it.

We use a [raw] onion or a [boiled] potato [for the karpas].

We use **חֲרוֹת** (romaine) and **תְּמִיכָא** (horseradish) for both maror and korach (chazeres).



<sup>11</sup> There needs to be two cooked foods, one as a remembrance for the Pesach [offering] and the other as a remembrance for the Chagigah [offering]. It says in the Yerushalmi that it is the custom to take a zeroa (literally: arm) and a betzah (egg, in Aramaic בֵּץָה [which also means to be pleasing]). As if to say "It should please (בְּנָא) the merciful one to take us out with an uplifted arm".

<sup>12</sup> Some people write that we use an egg as a form of remembrance for mourning the destruction of the Beis HaMikdash. This needs a bit of an explanation. For it is clear in the Mishnah and the Yerushalmi that even in the time the Beis HaMikdash stood they would use two cooked foods, and then they didn't have a remembrance for mourning. Therefore it is necessary to say that for hundreds of years they used something else as a remembrance for the Chagigah, and after the destruction it was changed [to an egg].

<sup>13</sup> Even when Erev Pesach falls on Shabbos we take an egg as a remembrance for the Chagigah, even though no Chagigah offering was brought then (when the Beis HaMikdash was standing).

<sup>14</sup> It is called by the name Charoses as a remembrance for the bricks, which were made from clay (טַלְתָּלָה). We add to it something bitter as a remembrance to how the teeth of the Jews were [ground in] bitterness from the harshness of the labor.

<sup>15</sup> קַרְפָּס read backwards is פָּרָס (equals 60) then פָּרָס (harsh). As if to say: 600,000 [Jews] working harsh labor.

## The Index of the Pesach Seder

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### Kadesh<sup>16</sup>

[The cup of Kiddush is the first of the four cups,<sup>17</sup> and] they are a mitzvah from the rabbis. Even women are obligated [in the four cups], as they also experienced the miracle of going out of Egypt.

*The custom of the house of the Rebbe.* They would pour the cup, and they wouldn't be particular that someone else should pour [for them]. He would take it with his right hand, then pass it to his left hand, then he would place it down into the palm of his right hand, which should be a bit bent like a receptacle with his four fingers raised and his thumb resting along the side. Kiddush was done standing and the cup was raised more than three hand-breadths from the tabletop. All this also applies during other days of the year [when we make Kiddush].

We have the custom to stand for kiddush during shabbos and festivals and [also] during Pesach.

Preceding Kiddush read the following:

**אָתָּקִינוּ סְעוֹדַתָּא דְמַלְכָא עַלְּהָה דָא הִיא** This is the meal of the Holy One, blessed is he, and his Shechinah.

**סְעוֹדַתָּא דְקוֹדֵשָׁא בָּרֵךְ הוּא וְשִׁבְיַנְתִּיהָ:**

<sup>16</sup> By every festival there is an obligation from the rabbis to make Kiddush, and when it comes out on Shabbos one also has [an obligation] from the Torah. There is on this night the additional [fact] that this is one of the four cups, that they are a mitzvah from the rabbis on the night of Pesach. Therefore: A) Don't make Kiddush on a loaf [of matzah]. B) Don't have another person exempt you from your obligation [of Kiddush, but recite it yourself] (Shulchan Aruch HaRav 672:22). C) Exert yourself to drink four cups [of wine], even if it pains you or you need to sell your garments [to buy the wine] (Pesachim 99b). D) Don't make Kiddush until it is actually night and don't add on to the festival [by bringing it in early]. This is because the sages established the four cups to be at the time when it is fitting to eat matzah. E) Take into consideration the opinion, which says that the mitzvah is to drink all of the cup or at least the majority.

<sup>17</sup> We don't make a [special] blessing on the four cups, for example **ברוך כוי וצונו לשוחות ר' כסות** (blessed etc. who commanded us to drink four cups), because they are separated [from each other].

[Among other things,] the four cups correspond to the four expressions of redemption "...I will take you out... I will rescue you... I will redeem you... I will take you..." (Shemos 6:6-7). These are opposing the four decrees, which pharaoh decreed on the Jews (namely: harsh labor, male children to be killed by the midwives, male children thrown into the Nile, no more straw given and same work demanded), and therefore the rabbis established the four cups in order to fulfill the verse "I will raise the cup of salvation and I will call in the name Hashem."

At the start [of Kiddush] look at the candles, and when saying the [actual] blessing of Kiddush [look at] the cup.

When the festival falls out on shabbos we first say "יום הששי" (The sixth day) below:

The sixth day. There was completed the heavens and the earth and all of their hosts. And God completed on the seventh day the work that he had done, and he rested on the seventh day from all the work that he had done. And God blessed the seventh day and made it holy, for on it he rested from all his work that God created to do.

יום הששי: ויכלו השמים והארץ וכל צבאים: ויכל אליהם ביום השבעי מלاكتו אשר עשה נישפט ביום השבעי מכל מלاكتו אשר עשה: ויברך אליהם את יום השבעי ויקדש אותו כי בו שבת מכל מלاكتו אשר ברא אללים לעשות:

On a weekday start here:

Add the portions in parentheses on Shabbos.

Attention Gentlemen

Blessed are you Hashem, our God, King of the world, who creates fruit of the vine.

Blessed are you Hashem, our God, King of the world, whom you have chosen from all the nations, and raised us above every language, and made us holy with your commandments. And you have given us Hashem our God in love (on Shabbos Shabboses for rest and) holidays for joy, festivals and times for rejoicing, the day (of this shabbos and the day) of this festival of matzos,<sup>18</sup> this special day of holy assembly, the time of our freedom, (with love<sup>19</sup>) a holy assembly as a remembrance of the going out of Egypt. Because you have chosen us and have sanctified us from all the nations, (and Shabbos) and your holy holidays (with love and favor) with joy and rejoicing you have given us. Blessed are you Hashem, who sanctifies (the Shabbos and) Israel and the [festive] times.

סְבִּרִי מְרַנְּן

ברוך אתה יהוה אלֵינוּ מלך העולם בורא פרי תגפן:

ברוך אתה יהוה אלֵינוּ מלך העולם אשר בחר בנו מכל עם ורומנו מכל לשון וקדשנו במצותיו, ותנת לנו יהוה אלֵינוּ באהבה (שבת שבעות למנוחה ו) מועדים לשבתה, חגים זמנים לשנון את יום השבת זהה ואת יום חג המצוות הזה, ואת יום טוב מקרא קדש זהה זמן חרותנו (באהבה) מקרא קדש זכר ליציאת מצרים, כי בנו בחרת ואיתנו קדשת מכל העמים, (ושבת) ומוציאי קדש (באהבה וברצון) בשמחה ובשנון הנחלתנו: ברוך אתה יהוה מקדש השבת וישראל וזמן:

<sup>18</sup> Festival of matzos - This is how it is called in the entire Torah, however we call it Pesach. [This is] because God tells the praise of the Jews that they did not delay and did not say "how will we survive in the desert?" [Rather we went out with nothing but matzos]. And we tell the praise of God that he passed over (**nos**) [the houses of our ancestors (by the plague of the killing of the first born)].

<sup>19</sup> On shabbos [we add the words] "with love" because the holy assembly of the shabbos was accepted by the Jews with love at Marah [Shemos 15:25Rashi]. Meanwhile [the acceptance of the holy assembly] of the festivals was by means of the mountain being held over them like a barrel, [and thereby forcing acceptance (Shemos 19:17Rashi)].

At the the end of shabbos we bless [in the order of] **קידוש יין** (wine), (sanctification), **נר** (candle), **הבדלה** (seperation), and **זמן** (time). [Therefore at the end of shabbos we don't say the blessing **שהחינו** (above) until after havdalah (below).]

**ברוך אתה יהוה אלְהינוּ מלך העולם אשר חילךינוּ וקיימנוּ והגינוּ לנוּ לזמן הזה:**  
Blessed are you Hashem, our God, King of the world, who has enlivened us, sustained us, and caused us to reach this time.

*The custom of the house of the Rebbe.* In the havdalah after a shabbos which [ends at the start] of a festival, do not bring the candles close together or join together their wicks [so the flames mingle], and do not examine your fingernails. Rather, at the time of the blessing "בָּרוּךְ מָאוֹרֵי הַאֲשָׁר", gaze at [the flames of] the candles as they are, each one standing alone.

[When shabbos ends at the start of Pesach, continue with havdalah:]

**ברוך אתה יהוה אלְהינוּ מלך העולם, בָּרוּךְ מָאוֹרֵי הַאֲשָׁר.**  
Blessed are you Hashem, our God, King of the world, who creates the lights<sup>20</sup> of fire.

Blessed are you Hashem, our God, King of the world, who separates between sacred and mundane, between light and darkness, between Israel and the nations, between the seventh day and the six days of work. You have separated between the sanctity of shabbos and the sanctity of a festival, and you have sanctified the seventh day from the six days of work. You have set apart and sanctified your nation Israel in your holiness. Blessed are you Hashem, who separates between holy and holy.

**ברוך אתה יהוה אלְהינוּ מלך העולם המבדיל בין קדש לחול, בין אור לחשך, בין ישראל לעמים, בין יום השביעי לששת ימי המעשה, בין קדשות שבת לקדשות יום טוב הבדלה, ואת יום השביעי מששת ימי המעשה קדשת, הבדלה וקדשת את עמך ישראל בקדשתך: ברוך אתה יהוה המבדיל בין קדש לקדש.**

Drink the cup when seated, while reclining<sup>21</sup> to the left<sup>22</sup> [which is] a habit of freedom.

*The custom of the house of the Rebbe.* [To drink] all [of the cup] at one time. And this [was also done] with the other three cups

## Urchatz

Wash your hands [as for bread (see page 23), but] without a blessing<sup>23</sup>

<sup>20</sup> [It says "Lights" in plural] because there are many lights (colors, like red, yellow, etc.) in a flame

<sup>21</sup> "And God **שָׁבָת** (led, or another meaning - [caused to] recline) the nation." (Shemos 13:18) From this our rabbis said that even the poor of the Jews shouldn't eat until they recline, as this is what Hashem did for them. What [does it mean] **וְשָׁבָת** [to recline]? They should recline, as is the way of kings to recline on their couches.

<sup>22</sup> Because reclining to the right, to the front or to the back is not [considered] reclining.

<sup>23</sup> [This washing is] because when you go to eat something which you dipped in liquid, you first need to wash your hands, [but] without a bracha, because [when in] doubt about [saying] a bracha one is lenient [and doesn't say it]. And even one who isn't careful about this the entire year should wash his hands and this will be one of the different things we do on this night in order that [the children] should ask questions.

## Karpas<sup>24</sup>

Take less then a Kezayis (Olive Bulk)<sup>25</sup> of Karpas and dip it in salt water or vinegar, and then [make the following] blessing<sup>26</sup>:

Intend to fulfill also [your obligation to bless on] the Maror [of Korach] with this blessing.

**ברוך אתה יהוה אלוהינו מלך העולם, בזירא פָּרִי הָאָדָם:**

*It is our custom to eat [the Karpas] without reclining.*

After Karpas I have never seen that they would return what remained of the Karpas to the tray. And [therefore] automatically from then on there would only be five items on the tray.

## Yachatz<sup>27</sup>

Take the middle matzah<sup>28</sup> and break it into two [pieces] so that one piece is bigger then the other. The bigger piece is put aside as the afikoman,<sup>29</sup> and the smaller piece is put [back] between the two [other] matzahs.

[Break] the matzah into [two] pieces while it is covered over, inside the cloth [matzah bag].

We have the custom to wrap [the afikoman] in a cloth, as a remembrance to [the verse] "...the leftovers wrapped in their garments." (Shemos 12:34Rashi). It is then put between the pillows so that it won't end up being eaten in the course of the meal.

The Rebbe Rashab (and the Previous Rebbe) would break the Afikoman into five pieces.<sup>30</sup>

<sup>24</sup> [Karpas is] in order to be a cause of wonder to the children, as things like this are not done all the normal days of the year.

<sup>25</sup> Because also this [little bit] is enough to be a cause of wonder to the children. [By taking only a little bit we will be, according] to all the opinions, not obligated to make an after bracha.

<sup>26</sup> [First you dip and afterwards you bless,] so that immediately after blessing you are able to eat as soon as possible. And regarding [the fact] that in the meals of all of the year you first bless "hamotzi" (on the bread) and afterwards you dip it into the salt. This is for the sake of blessing before you cut [the bread] (in order to bless on the largest [possible piece of bread])

<sup>27</sup> We first break the matzah, before the Haggadah, because the Haggadah needs to be [said] on matzah, which it is fitting to fulfill one's obligation with it. Namely poor bread (לחם עני), meaning a broken piece. [לחם עני] means poor bread but it is also a hint at [לחם עני] (bread [that they] answer [on it]) referring to the answers given in the Haggadah. This is [another reason] why the Haggadah is said on [לחם עני]

<sup>28</sup> [The broken matzah] needs to be between two complete matzahs. [This is] because the blessing of **המוציא** (on bread), which is [said] before the blessing **על אכילת מצה** (on matzah), is [said] on a complete matzah. And since we don't pass over a matzah there needs to be a whole matzah on the top.

<sup>29</sup> [The bigger piece is used] because this mitzvah is [very] important, as it is in place of the korban pesach. [The word] Afikoman is, to take out (Afiku) and bring food and victuals to the table. In the Tishbie and the Mussaf HaAruch [the explanation is that] Afikoman means, in Greek: things that are eaten after the meal.

<sup>30</sup> The Explanation is that the middle matzah corresponds to Yitzchak. And it needs to be broken into five pieces, as a sweetening of the five sever aspects of Yitzchak regarding the **אפיקו מ** (Afiku man - giving of manna), which refers to the [Godly] dispensation of sustenance, and this is the kindness of Avraham.

## Maggid

*The custom of the house of the Rebbe. They wouldn't lift the tray, but would instead reveal the matzos a bit. Lift up the tray with the matzos [or uncover them] and say:*

הִא לְחַמָּא עֲנֵיא דִי אָכְלוּ אַבְהַתְנָא בְּאַרְעָא  
דְּמַצְרִים כָּל דְכַפְיָו יִיְתֵי וַיְיַכְלֵל, כָּל דְצַרְיךָ  
יִתְיַיְתִּי וַיְפַסֵּחַ, הַשְׁתָּא הַכָּא, לְשָׁנָה הַבָּא  
בְּאַרְעָא דִיְשְׂרָאֵל, הַשְׁתָּא עַבְדִּין לְשָׁנָה  
הַבָּא בְּבָנִי חֹרִין:<sup>32</sup>

Move the tray with the matzos to the side<sup>33</sup> and pour the second cup.<sup>34</sup> Here the son asks<sup>35</sup> "What is different..." (מה נשתנה).

It is our custom that the one who asks first says: "father I will come to ask you the four questions" then continues as follows: "What is different...nights? The first question is: That on all other nights we don't ... two times; first the karpas into salt water, and the second [time] the maror into charoses! The second question is: That on all other nights..." and so on.

What is different this night from all nights?

מה נשתנה הלילה הזה מכל הלילות?

שׁבָּל הַלְילוֹת אֵין אָנוּ מַטְבִּילִין אָפְּלִילּוּ פָעַם  
אַתָּה, הַלְילָה הַזָּה שְׁתֵי פָעָמִים:

שׁבָּל הַלְילוֹת אָנוּ אָכְלִין חַמֵּץ וְמַצָּה,  
הַלְילָה הַזָּה בָּוְלוּ מַצָּה:

שׁבָּל הַלְילוֹת אָנוּ אָכְלִין שֶׁאָר יְרֻקּוֹת,  
הַלְילָה הַזָּה מְרוֹרָה:

שׁבָּל הַלְילוֹת אָנוּ אָכְלִין בֵּין יֹשְׁבִין וּבֵין  
מִסְבִּין, הַלְילָה הַזָּה בָּלָנו מִסְבִּין:

<sup>31</sup> As if to say: come and do the Seder Pesach, meaning the mitzvah of matzah and the four cups, etc.

<sup>32</sup> This paragraph was established in Aramaic in order that also the ignorant people should understand it, because it was during a time when everyone spoke Aramaic. However [the last sentence] "לשנה הבאה בני חורין" (next year, free people) is written in Hebrew so that the Babylonians would not understand it and think that [the Jews wanted] to overthrow the kingdom.

<sup>33</sup> [Moving aside the tray is] in order to be a cause of wonder to the children, that we still have not eaten ... and due to this they will come to ask about other things.

<sup>34</sup> By [means] of pouring the second cup, the son will ask what is different now that we are pouring the second cup before eating, and due to this he will ask other questions as well. Therefore we pour the second cup before saying the Haggadah, even though it doesn't need to be held until you reach "רְפִיךְ".

<sup>35</sup> This that it is specifically the child who asks, arouses on high the idea of "For Israel was a youth and I loved him." (Hosea 11:1) [Which is] a verse that speaks about the time of the going out from Egypt.

<sup>36</sup> Even though we dip three times, the dipping of maror and the dipping of chazeres for korach are considered one.

<sup>37</sup> We don't say "only maror" because we eat other vegetables, by the first dipping [of karpas].

טאטע איך וועל בא דיר פַּרְעָוֹן פִּיר קְשִׁוֹתָו: וּוֹאָס אַיְזָ אַנְדָּעָרָשׁ דִּי נַאֲכָט פּוֹן פְּסַח פּוֹן  
אלְעַ נַאֲכָט פּוֹן אַגְּנָצָן יָאָר?

די עַרְשַׁטָּע קְשִׁיָּא אַיְזָ: אלְעַ נַאֲכָט פּוֹן אַגְּנָצָן יָאָר טוֹנְקָעָן מִיר נִבְתָּא אַיְין אַפְּילָו אַיְין  
מַאְלָ, אַבְּעָר דִּי נַאֲכָט פּוֹן פְּסַח טוֹנְקָעָן מִיר אַיְין צְוַיָּוּ מַאְלָ, אַיְין מַאְלָ בְּרָפְס אַיְין  
זְאַלְעַ-וּוָאָסָעָר, דַּעַם צְוֹוִיְּתָן מַאְלָ, מַרְרוֹר אַיְין חַרְטָתָ:

די צְוַיִּיטָע קְשִׁיָּא אַיְזָ: אלְעַ נַאֲכָט פּוֹן אַגְּנָצָן יָאָר עַסְן חַמְזָ אַדְעָרָ מַצָּה, אַבְּעָר דִּי  
נַאֲכָט פּוֹן פְּסַח עַסְן מִיר נְאָר מַצָּה

די דְּרִיטָר קְשִׁיָּא אַיְזָ: אלְעַ נַאֲכָט פּוֹן אַגְּנָצָן יָאָר עַסְן מִיר אַנְדָּעָרָעָ גְּרִינְסָן, אַבְּעָר דִּי  
נַאֲכָט פּוֹן פְּסַח עַסְן מִיר בִּיטְעָרָעָ גְּרִינְסָן:

די פְּעַרְטָע קְשִׁיָּא אַיְזָ: אלְעַ נַאֲכָט פּוֹן אַגְּנָצָן יָאָר עַסְן מִיר זִיכְעַנְדִּיקְעַרְהִיט אָוֹן סִיִּ  
אַנְגָּעָלָעָנְטָעַרְהִיט, אַבְּעָר דִּי נַאֲכָט פּוֹן פְּסַח עַסְן מִיר אלְעַ אַנְגָּעָלָעָנְטָעַרְהִיט:

Return the tray [from the side] and reveal the matzos a bit<sup>38</sup> and say, "We were slaves..."

We were slaves to pharaoh in Egypt,<sup>39</sup> and Hashem our God took us out from there with a strong hand and an outstretched arm. And If our fathers hadn't been taken out from Egypt by the holy one blessed is he, than we and our children and our grandchildren would have remained slaves to pharaoh in Egypt.<sup>40</sup> And even if all of us were wise, all understanding, all knowing the torah,<sup>41</sup> we would [still] have a mitzvah to tell of the going out of Egypt. And everyone who lengthens<sup>42</sup> the telling of the going out of Egypt, behold this is praiseworthy.

עֲבָדִים דִּיְינָנוּ לְפַרְעָה בְּמִצְרָיִם וַיּוֹצִיאָנוּ יְהֹוָה  
אֶלְהָיָנוּ מִשְׁם בַּיַּד חַזְקָה וּבַזְרוּעַ נְטוּוּהָ, וְאֶלְ  
לֹא הַזְּכִיא הַקְדּוֹשׁ בָּרוּךְ הוּא אֶת אָבוֹתָנוּ  
מִמְּצָרָיִם הָרִי אָנוּ וּבָנָינוּ וּבָנָנוּ  
מִשְׁעָבָדִים דִּיְינָנוּ לְפַרְעָה בְּמִצְרָיִם, וַיּוֹאֲפִילָו  
בָּלָנוּ חֲכָמִים בָּלָנוּ נְבָנִים בָּלָנוּ יוֹדָעִים אֶת  
הַתּוֹרָה מִצָּהָא עַלְיָנוּ לְסִפְר בִּיצְיאַת מִצְרָיִם,  
וְכָל הַמְּרַבָּה לְסִפְר בִּיצְיאַת מִצְרָיִם הָרִי זה  
מִשְׁבָּחָ:

<sup>38</sup> Because the Haggadah needs to be said on matzah (see note 27)

<sup>39</sup> [Pharaoh was such] a severe king [of Egypt], that no slave escaped from there. (Yalkut Shimoni)

<sup>40</sup> The intention is obviously not that it is the same pharaoh from the days of Moshe. Rather, all the kings of Egypt were called by the general name, pharaoh. Even though during the days of the Mishnah and the organizing of the Haggadah, this custom had already ceased. There is a justification of our text by saying: that [the custom] ceased because the going out from Egypt caused Egypt to descend from its greatness. And afterwards it ascended and descended and was even conquered by others. But "If our fathers hadn't been taken out from Egypt by the holy one blessed is he," it would have remained in its power, and all of the conventions and customs of the kingdom would have endured. (Yalkut Shimoni, sect. 230: "When the Jews were taken out of Egypt, the kingship of Egypt ceased... Pharaoh ruled the world from end to end.. For the sake of the honor of the Jews.")

<sup>41</sup> And the proof for this [is from the next paragraph]. Even women are obligated in this mitzvah (and according to many authorities this obligation is from the Torah).

<sup>42</sup> [This mitzvah applies] even to a Kohen or Levi, [whose ancestors] were not enslaved, and to converts. And there is proof for this [from the next paragraph]: "...Rabbi Yehoshua (a Levi), Rabbi Eleazar ben Azaryah (a Kohen), Rabbi Akiva (the son of converts) and Rabbi Tarphon (a Kohen)..."

A story of Rabbi Eliezer, Rabbi Yehoshua, Rabbi Eleazar ben Azaryah, Rabbi Akiva, and Rabbi Tarfon, that they were reclining in Bnei Barak, and were telling of the going out from Egypt all that night, until their students came and said to them: "Our rabbis, it has reached the time of reading the morning shema."

Rabbi Eleazar ben Azaryah said:<sup>43</sup> "I am like seventy years old,<sup>44</sup> and I didn't merit [to prove] that we must mention the going out of Egypt at night, until ben Zoma explained it. It is said 'So that you remember the day you went out of the land of Egypt, all the days of your life.' The days of your life' [refers to] the days, 'All the days of your life' [includes] the nights. The sages say that 'the days of your life' [refers to] this world, 'All the days of your life' [includes] the days of moshiach."

Blessed is The Omnipresent.<sup>45</sup> Blessed is He; blessed is He who gave the torah to His nation Israel. Blessed is He; regarding four sons the torah speaks. One is wise. One is wicked. One is simple. One doesn't know how to ask.<sup>46</sup>

The wise one, what does he say: "What are the testimonies, the statutes and the laws, which Hashem our God commanded you?"<sup>47</sup> And you should speak to him [about the] laws of Pesach [until] "don't eat dessert after the Pesach [offering]."

מעשה ברבי אליעזר ורבי יהושע ורבי אלעזר בן עזורייה ורבי עקיבא ורבי טרפון שהיו משבים בבני ברק, והיו מספרים ביציאת מצרים כל אותן הלילות עד שבאו תלמידיהם ואמרו להם רבותינו הגיע זמן קריית שמע של שחרית:

אמר רבי אלעזר בן עזורייה הרי אני בגין שבעים שנה ולא זכיתי שתאמר יציאת מצרים בלילות עד שדרשה בן זומא, שנאמר למען תזכור את יום צאתך מארץ מצרים כל ימי חייך, ימי חייך הימים, כל ימי חייך להביא הלילות, ותחמם אומרים ימי חייך העולם הזה, כל ימי חייך להביא לימות המשיח.

ברוך המקום, ברוך הוא ברוך שנתן תורה לעמו ישראל, ברוך הוא בוגד ארבעה בנים דברה תורה, אחד חכם, ואחד רשע, ואחד תם, ואחד שאינו יודע לשאול:

חכם מה הוא אומר מה העדת והחקים והמשפטים אשר צוה יהוה אלהינו אתכם ואף אתה אמר לו בהלכות הפסח אין מפטירין אחר הפסח אפיקומן:

<sup>43</sup> There is a version, which says: "Rabbi Eleazar ben Azaryah said to them..." If so this is [clearly] a continuation of the previous paragraph. Even regarding our version, we can say that it is a continuation of the reclining in Beni Barak. And [if so] it can be simply understood why this Mishnah was added in the Haggadah, even though it speaks [only] about our daily [obligation].

<sup>44</sup> [He was like seventy years old], but was not actually old [at all]. [Rather it was] because his beard had turned white when he was appointed as the Nasi (leader), yet [really] he was eighteen years old.

<sup>45</sup> Why do we forgo the name 'the Holy One blessed be he', and call Him by the name **המקומ** (The Omnipresent. Literally Translated: The Place)? [To show] that He is the place of the world, and the world is not His place. [Meaning, that the world is included in Him, and He is not included in the world.] (Bereishis Rabbah 68:9)

<sup>46</sup> The order of [the children in] the torah is not like this. [Here] we mention them according to their intelligence. First the wise one and afterward [comes] the wicked one, who is also intelligent but due to insolence he acts wickedly. And after him [comes] the simple one, that he [at least] has enough intelligence to ask.

<sup>47</sup> [The wise one says:] "you" meaning to say: "You who went out of Egypt and [heard] the word of God." But we must say that he isn't removing himself from the community, since he says: "our God."

The wicked one, what does he say: "What is this service to you?" to you but not to him. And since he removes himself from the community he has denied an essential [principle]. And you blunt his teeth<sup>48</sup> and say to him: "For the sake of this that Hashem did for me in my going out from Egypt." For me and not for him, if he were there he would not have been redeemed.

The simple one, what does he say: "What is this?" And you shall say to him: "With a strong hand Hashem took us out from Egypt, from the house of slaves."

And he who doesn't know how to ask, you begin for him, as it says: "And tell over to your children on that day saying, 'For the sake of this that Hashem did for me in my going out from Egypt."

[One] could [think the above verse<sup>50</sup> means telling your children is an obligation] from the start of the month,<sup>51</sup> so it teaches [otherwise] and says: "On that day". [From this one] could [think it means] while it is still day,<sup>52</sup> so it teaches [otherwise] and says: "For the sake of this." "For the sake of this" is not said except at the time that there is matzah and maror<sup>53</sup> resting in front of you.<sup>54</sup>

רַשְׁעַ מִנָּה הוּא אֹמֵר מִנָּה הַעֲבֹדָה הַזֹּאת  
לְכֶם, לְכֶם וְלֹא לְךָ, וְלֹפֶת שְׁהַזְׁכִּיא אֶת עַצְמָו  
מִן הַפְּלַל בְּפִר בְּעֵקָר, וְאֶפְתָּח תְּקַהָּ אֶת  
שְׁנָיו וְאֹמֵר לוֹ בַּעֲבוּר זֶה עָשָׂה יְהוָה לִי  
בְּצָאתִי מִמִּצְרַיִם, לִי וְלֹא לוֹ אִילּוּ הַיָּה שָׁם  
לֹא הִיא נִגְּאֵל:

תִּם מִנָּה הוּא אֹמֵר מִנָּה זֹאת, וְאֶמְרָת אַלְיוֹ  
בְּחִזּוֹק יָד הַזְּכִיאָנוּ יְהוָה מִמִּצְרַיִם מִבֵּית  
עֲבָדִים:

וְשָׁאַנוּ יוֹצֵעַ לְשֹׁאָל אֶתְתָּ 49 פָּתָח לוֹ שְׁנָאָמֵר  
וְהַגְּדָת לְבָנֶךָ בַּיּוֹם הַהוּא לְאָמֵר בַּעֲבוּר זֶה  
עָשָׂה יְהוָה לִי בְּצָאתִי מִמִּצְרַיִם:

יִכּוֹל מַרְאֵשׁ חַדְשׁ תְּלִמּוֹד לְוֹמֵר בַּיּוֹם הַהוּא  
אֵי בַּיּוֹם הַהוּא יִכּוֹל מִבָּעוֹד יוֹם תְּלִמּוֹד  
לְוֹמֵר בַּעֲבוּר זֶה, בַּעֲבוּר זֶה לֹא אֶמְרָתִי אֶלָּא  
בְּשָׁעָה שִׁישַׁ מַצָּה וּמַרְוֵר מְנַחִים לְפָנֵיךְ:

<sup>48</sup> This blunting of the teeth is in addition to giving him the answer [of the Torah] (Shemos 12:27).

<sup>49</sup> [In Hebrew, the word **תְּתָ** is the feminine form of the word you, yet it is written about the father.] The father is very pained, and when he sees that his son has nothing to say, his strength is weakened [to be] like that of a woman.

<sup>50</sup> This is not something you say to the son. Rather since it mentions the verse, it brings the rabbis explanation of this verse regarding the Haggadah of Pesach. [However] some say that also this is something you say to the one who doesn't know how to ask.

<sup>51</sup> From the first of the month Moshe told over to the Jews [the laws of Pesach].

<sup>52</sup> That this was the time of the service of Pesach, which is mentioned, in the above verse.

<sup>53</sup> In the time [when there was] the Pesach [offering], they would say: "When the Pesach [offering], matzah and maror were resting in front of you." However it is necessary to say that even one of these is enough to obligate you in telling over the going out from Egypt. Behold [as a proof] the Haggadah nowadays, that it (matzah) is [an obligation] from the Torah even without the Pesach [offering] and with maror being only [an obligation] from the Rabbis.

<sup>54</sup> Meaning, at the time that eating matzah and maror is a mitzvah. That is why the verse says, "For the sake of this..." that we keep these mitzvahs "...that Hashem did for me..." And [there is] no [obligation] if you take them (matzah and maror) while it is still day [when there is no mitzvah].

From the beginning our fathers<sup>55</sup> served idols, and now the omnipresent brought us close<sup>56</sup> to his service. As it says: "Yehoshua said to the entire nation: Thus Hashem the God of Israel said: your fathers lived across the river, Terach the father of Avraham and the father of Nachor and they served other Gods."

מִתְחַלָּה עֹבֶדִי עֲבֹדָה זֶרֶה הִי אֲבוֹתֵינוּ  
וְעַבְשִׁיו קָרְבָּנוּ הַמָּקוֹם לְעַבְדָּתוֹ, שֶׁנֶּאֱמַר  
וַיֹּאמֶר יְהוָה שׁוֹעֵל כָּל הָעָם, כִּי אָמַר יְהוָה  
אֱלֹהֵי יִשְׂרָאֵל בַּעֲבָר הַנֶּהָר יִשְׁבּוּ אֲבוֹתֵיכֶם  
מְעוֹלָם תַּרְתֵּח אָבִי אֶבְרָהָם וְאָבִי נָחוֹר וַיַּעֲבֹדוּ  
אֱלֹהִים אֶחָרִים:

And I took your father Avraham from across the river and I led him in all the land of Canaan, and I increased his seed and gave him Yitzchak. And to Yitzchak I gave Yaakov and Easav, and to Easav I gave into his possession the mountain of Sayir. And Yaakov and his sons went down to Egypt.

וְאַחֲרֵיכֶם אֶת אֶבְרָהָם מַעֲבָר הַנֶּהָר  
וְאָוֶר אֶזְתָּבוֹ בְּכָל אֶרֶץ כְּנָעָן וְאֶרֶבֶה אֶת זָרָעָו  
וְאָתָן לוּ אֶת יִצְחָק: וְאָתָן לְיִצְחָק אֶת יַעֲקֹב  
וְאֶת עַשְׂיוֹ וְאָתָן לְעַשְׂיוֹ אֶת הַר שְׁעִיר לְרִשְׁת  
אֶזְתָּבוֹ, וַיַּעֲקֹב וּבְנָיו יָרֹדוּ מִצְרַיִם.

Blessed is He who guards His promises<sup>57</sup> to Israel. Blessed is He; that the Holy One blessed be He calculated<sup>58</sup> the end [of the exile, in order] to do as He said to Avraham our father in the covenant between the cut pieces. As it says: "And He said to Avraham, 'Truly know, for your offspring will be strangers in a land that is not theirs, and they will enslave them and make them suffer for four hundred years. But I will also judge the nation that enslaved you, and afterward you will go out with great wealth.'"

ברוך שומר הבטחתו לישראל, ברוך הוא  
שהקדוש ברוך הוא חשב את תקצ' לעשות  
במה שאמור לאברהם אבינו בברית בין  
הברטירים, שנאמר ויאמר לאברהם ידע תדע  
בי גיר יהיה זרעך באך לא להם ובעודם  
וענו אתם ארבע מאות שנה: וגם את הגוי  
אשר יעבדו דן אنبي ואחרי כן יצאו ברכוש  
גדול:

[Now one] needs to lift the cup and to cover the matzah,<sup>59</sup> and thus it is written in the AriZal.

The custom of the house of the Rebbe. To [first] cover the matzah and only after to lift the cup.<sup>60</sup>

<sup>55</sup> [Meaning] from the days of Terach and earlier.

<sup>56</sup> The bringing close was in the days of Avraham, but the effect is drawn down also now. Therefore we are also obligated to give praise about this, which is why we say "and now" but not "and afterwards".

<sup>57</sup> [Promises given] at different times. [For instance] to Avraham our father regarding the exile in Egypt, and to the prophets regarding those who stood [against us] in every generation. "This is what stood by our fathers..."

<sup>58</sup> We don't have the version "calculates", because He already calculated this [end of the exile in Egypt] in the past. However there are texts, which say "calculates" [regarding the future redemption].

<sup>59</sup> So that [the matzah] won't be shamed. Similarly the bread is shamed when you make Kiddush on wine because [really] the blessing should first be said on bread before wine. And [even with the fact that] here we are not making a blessing; nevertheless the bread is also shamed when you say this part of the Haggadah on wine, because in general the Haggadah needs to be said specifically on matzah, which is called "**לַחַם נוֹזִי**" (poor bread), and not on wine.

<sup>60</sup> This is consistent with what we say at the end of this paragraph, that we [first] put down the cup and [then] reveal the matzah.

This<sup>61</sup> is what stood for our fathers and us; that not only one has stood against us to destroy us,<sup>62</sup> rather that in every generation they stood against us to destroy us. And the Holy One blessed be He saved us from their hands!

וניה שעמְדָה לְאָבוֹתֵינוּ וְלָנוּ שֶׁלֹּא אָחֵד  
בַּלְבָד עָמַד עָלֵינוּ לְכָלּוֹתֵנוּ אֶלָּא שֶׁבְּכָל דָּרֶ  
בְּדָרֶר עָמְדִים עָלֵינוּ לְכָלּוֹתֵנוּ וְהַקְדּוֹשׁ בָּרוּךְ הוּא מַצִּילֵנוּ מִיכְם:

Put down the cup and reveal the matzah [again].

Go and learn<sup>63</sup> what Lavan the Arami tried to do to Yaakov our father.<sup>64</sup> Pharaoh didn't make a decree except on the males, but Lavan wanted to uproot everyone. As it says: "The Arami [wished to] destroy my father; and he went down to Egypt<sup>65</sup> and dwelt there few in number, and there he became a nation; great, mighty and numerous."<sup>66</sup>

"And he went down to Egypt", forced by the word [of God].<sup>67</sup> "And dwelt there", This teaches that Yaakov our father did not go down to settle in Egypt, but to dwell there. As it says: "And they said to pharaoh: '[We come] to dwell in the land, because there is no pasture for your servants flocks, due to the severe hunger in the land of Canaan,"<sup>68</sup> and now please let your servants sit in the land of Goshen."

צָא וְלִמְדֹד מָה בָּקַשׁ לְבָנֵן הָאָרָםִי לְעַשֹּׂת  
לַיְעַקְבּ אָבִינוּ, שְׁפָרָעָה לֹא גָּזַר אֶלָּא עַל  
הַזּוֹכְרִים וְלְבָנֵן בָּקַשׁ לַעֲקוֹר אֶת הַכָּל, שָׁנָאָמַר  
אָרָםִי אָבֵד אָבִי וַיַּרְדֵּ מִצְרַיִם וַיַּגַּר שָׁם  
בְּמִתְּיַיְמִינְתִּי מַעַט וַיְהִי שָׁם לִגְוִי גְּדוֹלָה עַצְום וּרְבָה:

וַיַּרְדֵּ מִצְרַיִם אָנוֹס עַל פִּי הַדְבָּרָה, וַיַּגַּר שָׁם  
מַלְמָד שֶׁלֹּא יַרְדֵּ יַעֲקֹב אָבִינוּ לְהַשְׁתַּקְעַ  
בְּמִצְרַיִם אֶלָּא לְגַור שָׁם, שָׁנָאָמַר וַיֹּאמְרוּ אֶל  
פָּרָעָה, לְגַור בָּאָרֶץ בָּאָנוּ כִּי אֵין מִרְעָה לְצַאן  
אֲשֶׁר לְעַבְדֵיכְךָ בַּיּוֹכְדָה תְּרַעַב בָּאָרֶץ בְּגַעַן  
וְעַתָּה יִשְׁבּוּ נָא עַבְדֵיכְךָ בָּאָרֶץ גָּשָׁן:

<sup>61</sup> [Meaning] the promise of the above paragraph. That this is what "stood [for our fathers and us]".

<sup>62</sup> There are some texts that take out the first [usage of the] word "לְכָלּוֹתֵנוּ" (to destroy us). The reason is because the "אחד" (one) refers to pharaoh and it wasn't his intention to uproot everyone (all the Jews). There is to say that the reason for our version is [as follows]. Even though in the beginning [pharaoh] didn't decree except against the male [children]. We see afterwards he said "I will draw my sword from its scabbard, and my hand shall dispose [of them]." (Shemos 15:9) Most sages explain this to mean, [he wanted] to destroy everyone (all the Jews).

<sup>63</sup> [Go and learn] that the Holy One blessed be He saves us from the hands of those who stand against us; that "Lavan wanted to uproot everyone", except that the Holy One blessed be He saved them.

<sup>64</sup> [This paragraph is brought] according to that which is written in the Mishnah: that from "The Arami [wished to] destroy my father" until the end of the entire section, should be interpreted. This that we are now [going to] explain, is similar to what is brought in the Sifri.

<sup>65</sup> And also then [in Egypt] the Holy One blessed be He saved us.

<sup>66</sup> This verse is Devarim 26:5, the next verse is Devarim 26:6, and so on until verse 26:8.

<sup>67</sup> This comes to tell over how it was he ended up going down, but this is not learned from the verse itself (therefore it doesn't say: "This teaches he was forced..."). Because [actually] the opposite [is implied]. It says "וַיַּרְדֵּ" (he went down) and not "וַיָּמַר" (he was brought down), therefore willingness is implied.

<sup>68</sup> [The explanation "due to the severe hunger in the land of Canaan" is temporary,] but when the hunger passes they would return to Canaan. So we see they did not go down [to Egypt] to settle there.

"Few in number"; as it says: "With seventy souls your fathers went down to Egypt, and now Hashem your God has made you abundant like the stars of the heavens." "And there he became a nation"; this teaches that Israel was distinctive<sup>69</sup> there. "Great, mighty"; as it says: "And the sons of Israel were fruitful and multiplied and increased and became extremely mighty, and the land became filled with them." "And numerous"; as it says: "And I went over you and saw you weltering in your blood, and said to you: 'By your blood you shall live', and said to you: 'By your blood you shall live.' I gave you abundance like plants of the field, and you developed and grew and were made very beautiful, firm of bosom and sprouting hair, but you were naked and bare.

"The Egyptians were wicked to us and made us suffer and put harsh labor on us." "The Egyptians were wicked to us";<sup>70</sup> As it says: "Come, let's be clever with him lest he increase, and if there will be a war, they might join our enemies and fight against us and go up from the land." "And made us suffer"; as it says: "They put over them taskmasters to make them suffer with their burdens, and they built the storage cities of Pitom and Ramses for Pharaoh." "And put harsh labor on us." As it says: "The Egyptians made the sons of Israel do back-breaking work. And they embittered their lives with hard work, with mortar and bricks and with all the works of the field; all the work that they made them work was backbreaking."

"And we cried out to Hashem, God of our fathers, and Hashem heard our voice and saw our suffering, our labor and our oppression." "And we cried out to Hashem the God of our fathers"; As it says: "And it was in those many days, that the king of Egypt died, and the sons of Israel groaned from the work, and their cry for help rose up to God from the work."

בָּמְתִּי מַעַט בָּמָה שָׁנָאָמָר בְּשָׁבָעִים נִפְשָׁרְדוּ  
אֲבָתִיךְ מִצְרַיִם וְעַתָּה שְׁמָךְ יְהוָה אֱלֹהֵיךְ  
בְּכָוכְבֵי תְּשָׁמִים לַרְבָּה וַיְהִי שָׁם לְגֹוי מְלֵאָד  
שְׁחִיו יִשְׂרָאֵל מִצְגִּינִים שָׁם: גָּדוֹל עֲצֹום בָּמָה  
שָׁנָאָמָר וּבָנִי יִשְׂרָאֵל פָּרוּ וַיִּשְׂרָצּוּ וַיָּרְבוּ  
וַיַּעֲצְמוּ בָמָדָד מִאַד וְתִמְלָא הָאָרֶץ אֶתְכָּם:  
וּרְבָּה בָּמָה שָׁנָאָמָר וְאַעֲבָר עַלְיכְּךָ וְאַרְאָךְ  
מִתְּבָסֵסֶת בְּדִמִּיךְ וְאָמָר לְךָ בְּדִמִּיךְ חַיִּי  
וְאָמָר לְךָ בְּדִמִּיךְ חַיִּי: רַבְּבָה בְּצִמְחָה הַשְׂדָה  
נִתְּחִיר וּתְרַבִּי וּתְגַדְּלִי וּתְבֹאִי בְּעָדִי עֲדִים  
שָׁדִים נָבְנוּ וּשְׁעָרָךְ צְמָח וְאַתָּה עָרָם וּעֲרִיה:

וַיַּרְעָו אֶתְנָנוּ הַמִּצְרִים וַיַּעֲנָנוּ וַיַּתְּנָנוּ עַלְינוּ  
עַבְדָּה קָשָׁה: וַיַּרְעָו אֶתְנָנוּ הַמִּצְרִים בָּמָה  
שָׁנָאָמָר הַבָּה נִתְחַכְּמָה לוֹ פָּנִים יְרַבָּה וְהַיָּה בַּיִּ  
תְּקָרָאָנָה מִלְחָמָה וְנוֹסֶף גַּם הוּא עַל שָׁנָאָיָנוּ  
וְנִלְחָם בָּנוּ וְעַלָּה מִן הָאָרֶץ: וַיַּעֲנָנוּ וַיַּתְּנָנוּ עַנְתָּנוּ  
שָׁנָאָמָר וַיִּשְׁמַוּ עַלְיוֹ שָׁרֵי מִסִּים לְמַעַן עַנְתָּנוּ  
בְּסִבְלָתָם וַיַּבְנֵן עָרִי מִסְבָּנוֹת לְפִרְעָה אֶת פַּתִּ  
וְאֶת רַעֲמִיסָּה: וַיַּתְּנָנוּ עַלְינוּ עַבְדָּה קָשָׁה בָּמָה  
שָׁנָאָמָר וַיַּעֲבֹדוּ מִצְרִים אֶת בָּנֵי יִשְׂרָאֵל  
בְּפַרְקָה: וַיִּמְרְרוּ אֶת חַיָּהֶם בְּעַבְדָּה קָשָׁה  
בְּחַמְרָם וּבְלַבְנִים וּבְכָל עַבְדָּה בְּשָׂדָה אֶת כָּל  
עַבְדָּתֶם אֲשֶׁר עָבֹדוּ בָּהֶם בְּפַרְקָה:  
וְנִצְעַק אֶל יְהוָה אֱלֹהֵינוּ אֲבָתֵּינוּ וַיִּשְׁמַע יְהוָה  
אֶת קָלָנוּ וַיַּרְא אֶת עֲנֵינוּ וַיַּתְּעַמְּלֵנוּ וַיַּתְּ  
לְחַצְנוּ: וְנִצְעַק אֶל יְהוָה אֱלֹהֵינוּ אֲבָתֵּינוּ בָּמָה  
שָׁנָאָמָר וַיְהִי בִּימִים הָרְבִים הָהִם וַיִּמְתַּחַלְלֵ  
מִצְרִים וַיַּאֲנַחַו בָּנֵי יִשְׂרָאֵל מִן הַעֲבָדָה  
וַיִּזְעַקְוּ וַתַּעַל שׁוֹעַתְמָם אֶל הָאֱלֹהִים מִן  
הַעֲבָדָה:

<sup>69</sup> Distinctive in that they didn't change their names, language, religion, or garments.

<sup>70</sup> We must say that the explanation of the word **וַיַּרְשֵׁנָה** (wicked) is, that the entire intention of the Egyptians was to find ways to be cruel to the Jews, which is why it brings the verse: "Come, let's be clever with him."

"And Hashem heard our voice"; as it says: "And God heard their outcry, and God remembered the covenant with Avraham, with Yitzchak and with Yaakov."

"And saw our suffering"; This is separation of husband and wife,<sup>71</sup> as it says: "And God saw the sons of Israel, and God noticed."

"Our labor"; These are the children,<sup>72</sup> as it says: "Every son that is born throw into the river, and every daughter make live." "And our oppression"; This is the pressure,<sup>73</sup> as it says: "And I have also seen the oppression with which the Egyptians oppress you."

"And Hashem took us out from Egypt with a strong hand and an outstretched arm, and with great revelation, and with signs, and wonders." "And Hashem took us out from Egypt"; not through an angel, and not through a seraph, and not through a messenger, rather it was the Holy One blessed be He, in his glory and his essence. As it says: "And I will pass in the land of Egypt this night, and I will smite every firstborn in the land of Egypt, from man to beast, and on all the gods of Egypt carry out judgment; I, Hashem." "And I will pass in the land of Egypt"; I, and not an angel. "And I will smite every firstborn in the land of Egypt"; I, and not a seraph. "And on all the gods of Egypt carry out judgment"; I, and not a messenger. "I, Hashem." It is I, and no other.

וישמע יהוה את קולנו במה שנאמר וישמע אליהם את נאקותם ויזכר אלהים את בריתו את אברהם את יצחק ואת יעקב:

ונירא את ענינו זו פרישות דרך ארץ כמה שנאמר ונירא אליהם את בני ישראל וידע אליהם:

ונאת עמלנו אלו הבנים כמה שנאמר כל הבן חילוד היארה תשיכוה וכל הבית תחיוון: ואת לחצנו זה הדק כמה שנאמר וגם ראייתי את הלחץ אשר מצרים לחצים אתם:

ויצאנו יהוה ממצרים ביד חזקה ובזרע נתניה ובכרא גודל ובאות ובמלפתיים: ויצאנו יהוה ממצרים לא על ידי מלאך ולא על ידי שرف ולא על ידי שליח אלא הקדוש ברוך הוא בכבודו ובעצמו, שנאמר וברתי הארץ מצרים בלילה חזקה והכיתי כל בכור הארץ מצרים מ אדם ועד בהמה ובכל אלהי מצרים עשה שפטים אני יהוה: וברתי הארץ מצרים אני ולא מלאה, והכיתי כל בכור הארץ מצרים אני ולא שرف, ובכל אלהי מצרים עשה שפטים אני ולא השליח, אני יהוה, אני הוא ולא אחר.

<sup>71</sup> This was also the intent of pharaoh with his decree [of harsh labor]. [In order to counter God's blessing to Avraham "I will greatly bless you and greatly increase your offspring" (Berashis 22:17)]

<sup>72</sup> That they (children) are the strength of a man, as the verse says: "[you are] my strength and the first of my vigor." (Berashis 49:3). And as our sages explained: What is that which is the work of the hands of a man, I would say it is his sons and daughters.

<sup>73</sup> The word **לחץ** (oppression) can be used about physically forcing, or about coercing and pressuring [someone] into doing something, and this is often called **דרוחך**. And in this case it means the second [usage of the word]. It wasn't enough [for the Egyptians] that they made them work, but they also didn't give them rest from their work, as the verse says: "And the taskmasters pressed them." (Shemos 5:13).

"With a strong hand"; this is the pestilence, as it says: "Behold, the hand of Hashem will be on your livestock in the field, on the horses, the donkeys, the camels, the herds, and the flocks, a very severe pestilence." "And an outstretched arm"; this is the sword, as it says: "And his sword was drawn in his hand stretched<sup>74</sup> over Jerusalem." "And with great revelation"; This is the revelation of the Divine Presence,<sup>75</sup> as it says: "Has any God tried to come and take for himself a nation from within [another] nation, with trials, with signs and with wonders, with war, and with a strong hand, and with an outstretched arm, and with great revelations, like all that Hashem their God did for them in Egypt, before your eyes." "And with signs"; this is the staff, as it says: "Take in your hand, that which you do with it signs." "And wonders"; this is the blood,<sup>76</sup> as it says: "And I will give wonders in the heavens and on earth."

בַּיד תִּזְקַה זוּ הַדָּבָר בָּמָה שָׁנָאָמַר הַנֶּה יַד  
יְהוָה הָוִיה בָּמְקָנֶה אֲשֶׁר בְּשִׁדָּה בְּסִוִּים  
בְּחַמְרִים בְּגַמְלִים בְּבָקָר וּבְצָאן דָּבָר כֶּבֶד  
מַאֲדָ: וּבְזָרָע נְטוּיָה זוּ הַחֲרֵב בָּמָה שָׁנָאָמַר  
וְחַרְבָּו שְׁלֹופָה בִּידָו נְטוּיָה עַל יְרוּשָׁלָם,  
וּבְמַרְאָ גָּדָל זוּ הַגָּלוּי שְׁכִינָה בָּמָה שָׁנָאָמַר אָז  
הַנֶּסֶה אֱלֹהִים לְבָא לְקַחַת לוּ גּוֹי מִקְרָב גּוֹי  
בְּמִסְתָּת בָּאָתָה וּבְמַפְתִּים וּבְמַלְחָמָה וּבְיד  
חַזְקָה וּבְזָרָע נְטוּיָה וּבְמַזְרָאִים גָּדְלִים בְּכָל  
אֲשֶׁר עָשָׂה לְכָם יְהוָה אֱלֹהֵיכֶם בְּמִצְרָיִם  
לְעִינֵיכֶם: וּבְאָתָה זוּ הַמְּטָה בָּמָה שָׁנָאָמַר  
וְאֶת הַמְּטָה הַזָּה תַּקְה בִּידֶךָ אֲשֶׁר תַּעֲשֶׂה בָו  
אֶת הַאֲתָה: וּבְמַפְתִּים זוּ הַדָּם בָּמָה שָׁנָאָמַר  
וּנְתַתִּי מִפְתִּים בְּשָׁמַיִם וּבָאָרֶץ

When saying [the following words] "blood, and fire and columns of smoke", spill three times [from your cup of wine], but don't dip with your finger to spill [wine], rather [do it] with the cup itself, into a broken vessel.

(Have intention that the cup is the aspect of malchus (kingship), and the spilling, which is from the wine that has in it the aspects of anger and indignation, is by means of the power of bina (understanding), into the broken vessel, which is the aspect of klipah that is called cursed.<sup>77</sup>

**Blood, and fire, and columns of smoke.**

**דָם וְאֵשׁ וְתִמְרֹות עַשְׂוֶה:**

<sup>74</sup> We find the term "נְטוּיָה" (outstretched) regarding a plague by the sword. And this [sword in the verse] is the sword that [God] killed the firstborn with.

<sup>75</sup> This is the revelation [of the divine presence] at night by the time of the plague of the firstborn, and by the redemption of the Jews.

<sup>76</sup> Most of the commentators explain that this is referring to the first of the ten plagues, which are counted below. However Kol Bo explains that this is not [talking about] the plague of the Nile [turning to blood], but is [talking about] when the water turned to blood on dry land when [Moshe] was making signs for the nation, and by means of this sign all of the Jews believed in him.

<sup>77</sup> It is not the way of the Alter Rebbe to explain in his siddur what one should have intention for. And that which he explains over here, it seems to me he was forced to do it. The AriZal says that we don't bless on a cup of punishment; and in the book Pesach Meuvin it is written that one should spill out the remaining wine and rinse the cup, because we mentioned the plagues on it. And in Darke Moshe we see that the sixteen times that we spill, they correspond to the sword of the Holy one blessed be He, meaning the angel of death who takes vengeance. And to avoid all we just said, one needs to have intention that the punishment, the anger and the indignation is on the wine that he spilled into the broken vessel, and what remains in the cup is wine that causes joy.

דבר אחר ביד חזקה שתים, ובזרע נתינה שתים, ובמורא גדול שתים, ובאותות שתים, ובמפתים שתים: [means] two [plagues]. "And an outstretched arm"; [another] two. "And with great revelation"; [another] two. "And with signs"; [another] two. "And wonders"; [another] two.<sup>78</sup>

These are the ten plagues that the Holy One blessed be He brought on Egypt. And they are:  
אלו עשר מכות שהביא הקדוש ברוך הוא על המצריים במצרים, ואלו הן:

When saying the ten plagues [and the three abbreviations], spill each time from the cup, as brought above. (And have intention, [also] as brought above).

**Blood. Frogs. Lice. Wild Beasts. Pestilence.  
Boils. Hail. Locust. Darkness. Killing of the  
Firstborn.**

Rabbi Yehudah gave them acronyms.<sup>79</sup>  
DeTzaCh. AdaSh. BeAChav.

דם, צפרדע, בנים, ערוב, דבר, שחין,  
ברד, ארבה, חשה, מפת בכוורת:

רבי יהודה היה נותן בהם סמנים:  
דצ"ה, עד"ש, באח"ב:<sup>80</sup>

That [wine] which remains in the cup (which has become the aspect of wine that causes joy) is not to be spilled, but add wine [to refill it].

Rabbi Yossi the Galilean said: From where can you say that the Egyptians were struck by ten plagues in Egypt, and were struck by fifty plagues at the sea. About Egypt what does it say: "The magicians said to pharaoh this is the finger of God."<sup>81</sup> And at the sea what does it say: "And Israel saw the great hand that Hashem dealt to Egypt, and the nation feared Hashem, and they believed in Hashem and in Moshe His servant." How many were they struck with by the finger? Ten Plagues. Now you can say: In Egypt they were struck with ten plagues, and at the sea they were struck with fifty plagues.

רבי יוסי הגלילי אומר מנין אתה אומר שלקו המצריים במצרים עשר מכות ועל הים לקו חמשים מכות, במצרים מה הוא אומר ויאמרו החרטמים אל פרעה אצבע אליהם הוא, ועל הים מה הוא אומר וירא ישראל את יד הגדולה אשר עשה יהוה במצרים ויראו העם את יהוה ויאמינו ביהוה ובמשה עבדו: כמה לקו באכבע עשר מכות, אמרו מעתה במצרים לקו עשר מכות, ועל הים לקו חמשים מכות:

<sup>78</sup> The first three parts of the verse each indicate two plagues with two words, while the last two use a plural word to indicate two plagues each.

<sup>79</sup> [These where] to remember the order of the plagues, [and this is needed] because in Tehillim (78:44-51 and 105:28-36) it is not brought in this order. And if you will say [the rule that] there is no sequential order in the Torah, then this is why he came to let us know their order!

<sup>80</sup> These pronunciation marks [used here in Rabbi Yehudah's acronyms] and the same in every version [of the Haggadah] that I have seen. And I have not yet found a reason to do it especially like this.

<sup>81</sup> Even though they said it about the plague of lice, nevertheless, the simple meaning of this verse is, that from this [plague] the magicians realized that all the plagues are the finger of God.

Rabbi Eliezer said: From where [do we know] that every plague that the Holy One blessed be He brought on the Egyptians in Egypt was [made] of four plagues?<sup>82</sup> As it says: "He sent to them his fierce anger, fury, and indignation, and trouble, an envoy of evil angels." Fury is one. Indignation is two. Trouble is three. An envoy of evil angels is four. Now you can say: In Egypt they were struck by forty plagues, and at the sea they were struck with two hundred plagues.

Rabbi Akiva said: From where [do we know] that every plague that the Holy One blessed be He brought on the Egyptians in Egypt was [made] of five plagues?<sup>83</sup> As it says: "He sent to them his fierce anger, fury, and indignation, and trouble, an envoy of evil angels." Fierce anger is one. Fury is two. Indignation is three. Trouble is four. An envoy of evil angels is five. Now you can say: In Egypt they were struck by fifty plagues,<sup>84</sup> and at the sea they were struck with two hundred and fifty plagues.

How many good favors of the omnipresent are to us!

Don't interrupt the saying of the fourteen Dayenu

If He had taken us out from Egypt, but had not done judgment with them, it would have been enough.

If He had done judgment with them, but had not done so with their gods, it would have been enough.

רבי אליעזר אומר מניין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצריים במצרים היה ש' ארבע מכות שנאמר ישלח בם חרון אפו עבירה זועם וצרה משלחת מלאכי רעים: עבירה אחת, זועם שתים, וצרה שלוש, משלחת מלאכי רעים ארבע, אמרו מעתה במצרים לך ארבעים מכות, ועל הים לך מאותים מכות:

רבי עקיבא אומר מניין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצריים במצרים היה ש' חמיש מכות שנאמר ישלח בם חרון אפו עבירה זועם וצרה משלחת מלאכי רעים, חרון אפו אחת, עבירה שתים, זועם שלוש, וצרה ארבע, משלחת מלאכי רעים חמיש, אמרו מעתה במצרים לך חמישים מכות, ועל הים לך חמישים ומאותים מכות:

במה מעלוות טובות למקום עליינו:

אלו הוציאנו ממצרים ולא עשה בהם שפטים דינו:

אלו עשה בהם שפטים ולא עשה באלהיהם קינו:

<sup>82</sup> At first glance the word "in Egypt" is not exact. We see that also the plagues on the sea where made up of four (or five) plagues, like it says at the end [of this paragraph]. And perhaps it is written because the verse that we learn it from is about the plagues in Egypt, [which would make it] exact.

<sup>83</sup> And it is possible to say that Rabbi Yossi the Galilian doesn't argue with them, just like Rabbi Eliezer and Rabbi Akiva don't argue with him. [Meaning that Rabbi Eliezer and Rabbi Akiva just add on to what Rabbi Yossi said, dividing each plague as is explained in footnote 85 below, while Rabbi Yossi seemingly doesn't hold with this division. However, it is possible that he is in agreement with such a division but he only mentions the general ten plagues.]

<sup>84</sup> All of them are of the ten types that descended onto Egypt, and by the sea [or also in Egypt according to Rabbi Akiva and Rabbi Eliezer] each type [plague] was divided into many subtypes, [all of them variations of the same general theme from one of the ten plagues]. And if so, there is no argument with what is written in Avos DeRabbi Nasan (ch.33) that: Ten plagues were brought on the Egyptians by the sea.

If He had done so with their gods, but had not killed their firstborn, it would have been enough.<sup>85</sup>

If He had killed their firstborn, but had not given us their money, it would have been enough.

If He had given us their money, but had not split the sea for us,<sup>86</sup> it would have been enough.

If He had split the sea for us, but had not passed us inside it on dry land,<sup>87</sup> it would have been enough.

If He had passed us inside it on dry land, but had not drowned our foes in it, it would have been enough.

If He had drowned our foes in it, but had not provided our needs in the desert for forty years,<sup>88</sup> it would have been enough.

If He had provided our needs in the desert for forty years, but had not fed us the manna, it would have been enough.

If He had fed us the manna, but had not given us the Shabbos, it would have been enough.

If He had given us the Shabbos, but had not brought us before mount Sinai, it would have been enough.

If He had brought us before mount Sinai, but had not given us the Torah,<sup>89</sup> it would have been enough.

אלו עשה באללהיהם ולא הרג את בכורייהם  
דייננו:

אלו הרג את בכורייהם ולא נתן לנו את  
ממוןם דייננו:

אלו נתן לנו את חיים ולא קרע לנו את  
הימים דייננו:

אלו קרע לנו את חיים ולא העבירנו בתוכו  
בחרבה דייננו:

אלו העבירנו בתוכו בחרבה ולא שקע צרנו  
בתוכו דייננו:

אלו שקע צרנו בתוכו ולא ספק צרכנו  
במץבר ארבעים שנה דייננו:

אלו ספק צרכנו במץבר ארבעים שנה ולא  
האכילנו את המן דייננו:

אלו האכילנו את המן ולא נתן לנו את  
השבת דייננו:

אלו נתן לנו את השבת ולא קרבנו לפניהם  
סיני דייננו:

אלו קרבנו לפניהם ולא נתן לנו את  
התורה דייננו:

<sup>85</sup> This needs examination, as it is not according to the order of events. As it says: "I will strike every firstborn... and with all the gods of Egypt I will do judgments" (Shemos 12:12). And also: "Hashem struck every firstborn... and every firstborn cattle" (which the Egyptians worshiped) [To resolve this, the verse can be read:] "I will strike all the firstborn... and [this causes that] with all the gods of Egypt I will do judgments" and the second verse [can also be read] this way. But the [actual] time of the judgments [against the gods] was before the killing of the firstborn. This is also how it is understood by the Mechilta: "and every firstborn cattle" [was killed first] so that they couldn't say, "our idols are punishing us."

<sup>86</sup> Then God wouldn't have commanded us to return and to camp by the sea and to wait for pharaoh, And He wouldn't have hardened pharaoh's heart to chase after them, because all this was done for the sake of the miracle of the splitting of the sea. [Without all of this] it would have been enough.

<sup>87</sup> But in a bit of water or mud, it would have been enough.

<sup>88</sup> Meaning, we could have bought our needs from merchants of other nations, as it says in the Gemora.

<sup>89</sup> About [being before mount Sinai] we say, "Behold, Hashem our God showed us his glory and his greatness" (Devarim 5:21). And in the text of the Musaf of Rosh Hashanah, "You revealed yourself in a cloud of glory on mount Sinai." [This revelation without the giving of the Torah,] it would have been enough.

Or one could [also] say, If He had brought us before mount Sinai and let us hear the ten commandments, but had not given us the Torah afterwards, meaning the Tablets, the Torah, and the Mitzvot, it would have been enough.

If He had given us the Torah, but had not taken us in to the land of Israel, it would have been enough.

If He had taken us in to the land of Israel, but had not built for us the chosen house, it would have been enough.<sup>90</sup>

How much more so [we must be grateful for the] doubled and redoubled goodness the omnipresent did for us. That he took us out of Egypt. And did judgment with them. And with their gods. And killed their firstborn. And gave us their money. And split the sea for us. And passed us inside it on dry land. And drowned our foes in it. And provided our needs for forty years in the desert. And fed us the manna. And gave to us the Shabbos. And brought us before mount Sinai. And gave to us the Torah. And brought us in to the land of Israel. And built for us the chosen house to atone for all our sins.

Rabban Gamliel would say: Whoever doesn't say<sup>91</sup> these three things of Pesach doesn't fulfill his obligation,<sup>92</sup> and they are: Pesach, Matzah, and Maror.

The Pesach that our fathers would eat in the time that the Beis Hamikdash stood, what was it due to? It was due to [the fact] that the omnipresent passed over the houses of our fathers in Egypt. As it says: "You shall say, it is a Pesach offering to Hashem, that he passed over the houses of the sons of Israel in Egypt when he struck the Egyptians and saved our houses, and the nation arose and prostrated themselves."

אלו נתן לנו את התורה ולא הבנינו לארץ  
ישראל דיננו:

אלו הבנינו לארץ ישראל ולא בנה לנו  
את בית הבחירה דיננו:

על אחת כמה וכמה טוביה ובמלחת  
למוקום עליינו, שהוציאינו ממצרים, ועשה  
בهم שפטים, ועשה באלהיהם, והריג את  
בכורייהם, וננתן לנו את ממוןם, וקרע לנו  
את הים, והעבירנו בתוכו בחרבה, וSKU  
צרכנו בתוכו, וספק ארכנו במדבר ארבעים  
שנה, והאכלנו את המן, וננתן לנו את  
השבת, וקרבנו לפניה הר סיני, וננתן לנו את  
הتورה, והבנינו לארץ ישראל, ובנה לנו  
את בית הבחירה לכפר על כל עונתינו.

רבנן גמליאל היה אומר כל שלא אמר  
שלשה דברים אלו בפסח לא יצא ידי  
חובתו, ואלו הן: פסח, מצה, ומרור:

פסח שהינו אבותינו אוכלים בזמן שבית  
המקדש קים על שום מה, על שום שפסח  
המקום על בתי אבותינו במצרים, שנאמר  
ונאמרתם זבח פסח הוא ליהוה אשר פסח  
על בתי בני ישראל במצרים בגופו את  
מצרים ואת בתיינו הצליל ויקד העם  
ונישתחו:

<sup>90</sup> [Many commentators speak about the fifteen Dayenu.] and we see that according to our version there are only fourteen of them. And it is possible to say that this [number fifteen] is referring to the favors that are in the Dayenu. [Each verse contains one favor and this last verse contains two.]

<sup>91</sup> [Meaning: whoever] doesn't explain their reasons.

<sup>92</sup> [He doesn't fulfill his obligation] like he should, but he does fulfill it from the Torah.

*The custom of the house of the Rebbe.* To hold the second and the third matzos (by means of the cloth that is on them) [for just the first line,] until **“על שום”** (It is due to).

Take the broken piece [of matzah] in your hand, and say:

This matzah that we eat, what is it due to? It is due to [the fact] that there wasn't enough [time] for the dough of our fathers to leaven, before the King<sup>93</sup> of the kings of kings was revealed to them and redeemed them.<sup>94</sup> As it says: "They baked the dough that they took out from Egypt into cakes of matzah because it was unleavened, for they were driven from Egypt and were not able to delay, and also [other] rations were not made for them."

מצה זו שננו אוכלים על שום מה, על שום שלא הספיק בצקת של אבותינו להחמיין עד שנגלה עליהם מלך מלכי המלכים הקדוש ברוך הוא וגאלם, שנאמר ונאפו את הבצק אשר הוציאו ממצרים עוגות מצות כי לא חמץ כי גרשו ממצרים ולא יכלו להחמיינה וגם צחה לא עשו להם:

*The custom of the house of the Rebbe.* To place his hands on the [bitter herbs] used for Maror and Korech [with one hand on each one of them]. Take the maror in your hand, and say:

This maror that we eat, what is it due to? It is due to the Egyptians embittering our fathers' lives in Egypt. As it says: "And they Embittered their lives with hard work, with mortar and with bricks and with all the work of the field; all their works that they were made to work in them were crushing [works]."

מרור זה שננו אוכלים על שום מה, על שום שמררו המצריים את חיי אבותינו במצרים, שנאמר זימרנו את חייהם בעבדה קשה בחומר ובלבנים ובכל עבודה בשדה אית כל עבדתם אשר עבדו בהם בפרק:

In every generation<sup>95</sup> a person is obligated to see himself as if he came out from Egypt. As it says: "And tell over to your son on that day saying, it is for the sake of this that Hashem did for me<sup>96</sup> in my going out from Egypt." It was not our fathers alone that the Holy One blessed be He redeemed from Egypt, rather even we were redeemed with them. As it says: "And we were taken out from there, in order to bring us and give to us the land that He promised to our fathers."

בכל דור ודור חיב אדם לראות את עצמו כאלו הוא יצא ממצרים, שנאמר והגדת לבנך ביום ההוא לאמר עברו זה עשה יהוה לי בצאתם ממצרים: לא את אבותינו בלבד גאל הקדוש ברוך הוא ממצרים אלא אף אוננו גאל עליהם, שנאמר ואוננו הוציא מכם למן הביא אוננו לנתן את הארץ אשר נשבע לאבותינו:

<sup>93</sup> The King - God. Of the kings - ministering angels of the nations. Of kings - who are in this physical world.

<sup>94</sup> In the Mishnah (in Pesachim) it is written in brief: It is due to [the fact] that He redeemed our fathers in Egypt. And the Haggadah explains and expounds on this: It is due to [the fact] that He redeemed [us] and to the way of the redemption; that it was with so much haste until "there wasn't enough [time] etc." And this is the only way to understand why the redemption of our fathers [results in] an obligation to eat matzos. Or one could [also] say, that the redemption itself and the way it [happened] are really one thing, according to what is written in various [holy] books. That if the Jews remained another moment in Egypt, they could never have been redeemed.

<sup>95</sup> [In every generation] and in every day.. [To see himself] as if he went out from Egypt today. (Tanya 47)

<sup>96</sup> Even many generations after the going out from Egypt. Still, "that day" needs to have been for my sake.

*The custom of the house of the Rebbe.* To lift the cup and hold it until "ונאמר לפניו הלויה" (and let us say before you, praised be God) [at the end of this paragraph], then to replace it on the table and to lift it again at the start of the blessing "אשר גאלנו" (who redeemed us).

Cover the matzah (see note 59) and lift up the cup, then hold [the cup] in your hand until the end of the blessing "גאלנו אשר" (who redeemed us).

Therefore we are obligated to thank, to acclaim, to praise, to glorify, to exalt, to adore, to bless, to elevate, and to honor; to the one who did for our fathers and for us all of these miracles. [Who] took us out from slavery to freedom, from sorrow to joy, from mourning to holiday, and from darkness to great light, and from bondage to redemption, and let us say before you, praised be God.

Praise God,<sup>97</sup> offer praise you servants of Hashem, praise the name Hashem. The name Hashem will be blessed from now until forever. From the rising of the sun to its setting, the name Hashem is praised. Hashem is high above all the nations; his glory is over the heavens. Who is like Hashem our God who dwells on high. [He] looks down so low to the heavens and the earth. He raises the poor from the dust and lifts the destitute from the dunghill. To seat them with nobles, with the nobles of his people. He transforms a barren woman into a household, into a joyful mother of children, praised be God.

When Israel went out of Egypt, the house of Yaakov from a nation of foreign speech. Yehuda became his holy ones, Israel his domain. The sea saw and fled, the Jordan turned backward. The mountains skipped like rams, the hills like young sheep. What is with you sea that you flee, Jordan that you turn backwards; mountains that you skip like rams, hills like young sheep? [We do so] before the master, the creator of the earth, before the God of Yaakov. He who turns the rock into a pool of water, a flint-stone into a fountain of water.

לפייך אנחנו חיבים להזות להלל לשבח  
לפאייר לרומים להדר לבך לעלה ולקלט,  
למי שעשה לאבותינו ו לנו את כל הנסים  
האל, הוציאנו מעבדות לחרות, מיגון  
לשמחה, ומאבל ליום טוב, ומaphaelה לאור  
גודול, ומשובוד לגאה, ונאמר לפניו  
הלויה:

א הלויה הלו עבדך יהוה הלו את שם  
יהוה: ב ימי שם יהוה מברך מעתה ועד  
עולם: ג מפוזר שמש עד מבואו מחלת שם  
יהוה: ד רם על כל גוים יהוה על השמים  
בבוזו: ה מי כייה אלהינו המגביה לשבט:  
ו המשפילי לראות בשמים ובארץ: ז מקימי  
מעפר דל מאשפט ירים אביו: ח להושיבי  
עם נדיבים עם נדיבי עמו: ט מושיבי עקרת  
הבית אם הבנים שמחה הלויה:

א ביצאת ישראל ממצרים בית יעקב מע  
לעוז: ב היתה יהודה לקדשו ישראל  
ממשלותיו: ג הים ראה וניט הירדן יטב  
לאחור: ד הרים רקדו באילים גבעות בبني  
צאן: ה מה לך הים כי תנוט הירדן תסב  
לאחור: ו הרים תרקדו באילים גבעות  
בבני צאן: ז מלפני אדון חולי ארץ מלפני  
אלוה יעקב: ח ההפכى הצור אגם מים  
חלמיש למעינו מים:

<sup>97</sup> [These two paragraphs are the first two of Hallel, and it continues after the meal.] We don't bless on this saying of the Hallel because the meal is an interruption. Even though the mitzvah is to read the Hallel standing, this night we read it sitting as this is the way of freedom.

Blessed are you Hashem, our God, King of the world,<sup>98</sup> who redeemed us<sup>99</sup> and redeemed our fathers from Egypt and let us reach this night, to eat on it matzah and maror. So Hashem our God and God of our fathers, let us reach to other coming festivals and pilgrimages<sup>100</sup> in peace, with joy in the building of your city and rejoicing in your service, and there we will eat from the sacrifices and from the Pesach offerings (at the end of Shabbos substitute from the Pesach offerings and from the sacrifices<sup>101</sup>) whose blood will reach to the wall of your altar for your acceptance, and we will give thanks to you with a new song for our redemption and for the deliverance of our souls. Blessed are you Hashem, who redeemed Israel.

ברוך אתה יהוה אלֵינוּ מלך העולם אשר גאלנו וגאל את אבותינו ממצרים והגינו ליליה זהה לאכל בו מצה ומרור, בן יהוה אלֵינוּ ואלהי אבותינו יגינו למצודים ולרגלים אחרים הבאים לקרתנו לשולם שמחים בבנינו עירך וששים בעבודתך ונאכל שם מן הזבחים ומן הפסחים (במושאי שבת מן הפסחים ומן הזבחים) אשר יגיע דם על קיר מזבחך לרצון ונודה לך Shir Chadash על גאלתנו ועל פדות נפשנו ברוך אתה יהוה גאל ישראל:

[Say the following] blessing,<sup>102</sup> then drink [the second cup] while reclining [to the left].

ברוך אתה יהוה אלֵינוּ מלך העולם בורא עולם פרי הגפן:

### Rachtzah

[When washing for bread, your hands should be free from anything that could separate between them and the water (like a ring) and each pouring should cover the entire hand with water. Fill the vessel while holding it in your right hand, pass it to your left hand, pour three times onto your right hand, then pass it to your right hand and pour three times onto your left hand. As you bless lift your hands, then rub them together briefly, then dry them completely.]

Now wash your hands [for matzah] and make the blessing "על נטילת ידיים" (on washing of hands).

<sup>98</sup> This blessing is instead of the blessing "שנשנה נסיהם" (who has done miracles), [which is made on most holidays, but not on Pesach].

<sup>99</sup> As we said before, that "If our fathers hadn't been taken out from Egypt by the holy one blessed is he, Behold we... would have remained slaves". If so we [should] feel the redemption. And therefore we first [say] "who redeemed us" and then "and redeemed our fathers", that this [redemption of our fathers] is nothing except what our fathers told us [about how it felt].

<sup>100</sup> The festivals are Rosh Hashanah and Yom Kippur, and the pilgrimages are Pesach, Shavous and Sukkos.

<sup>101</sup> [Here, the word] sacrifices refer to the Chagigah (festival) offerings, [which were to be sacrificed before the Pesach offerings on the eve of Pesach]. However, if the eve of Pesach falls out to be on shabbos, then the Chagigah offerings were not brought [until after shabbos]. [Therefore, at the conclusion of shabbos we switch the order of how it is said, to agree with how it was done].

<sup>102</sup> We make a preceding blessing on every one of the four cups, but we don't make an after blessing except after the last one. The reason is, because every one of the four cups is considered a mitzvah and a way of freedom within itself and isn't exempted with the blessing on [one of the other cups].

**Motzi**<sup>103</sup>

Take the matzot in the order [kohen levi yisroel,] as they are resting. The [broken] piece between the two complete ones,<sup>104</sup> and while holding in you hand<sup>105</sup> make [the following] blessing:

**ברוך אתה יהוה אלוהינו מלך העולם המוציא לחם מן הארץ:**

**Matzah**<sup>106</sup>

Don't break [anything off] of them, rather put down the third matzah from your hand,<sup>107</sup> then bless on the [broken] piece and the top [matzah] with this [following] blessing.

You should intend to exempt the eating of the korech, which is from the complete [third] matzah, and also the eating of the afikomen, with this blessing.

Since [the korech is exempted with this blessing] you should be careful not to speak about things not relating to the meal between [this blessing and the eating of the korech].

**ברוך אתה יהוה אלוהינו מלך העולם אשר קדשנו במצוותיו וצונו על אכילת מצה**  
world, who has sanctified us with his commandments and commanded us about the eating of matzah.

*The custom of the house of the Rebbe.* Not to dip [the matzah] into salt because we cherish the mitzvah [and] don't want it to be mixed with any other taste.

Now break off a Kezayis from each [of the two matzos that are in your hand]<sup>108</sup> and eat them together ([put them] into your mouth at the same time<sup>109</sup>) while reclining.

<sup>103</sup> First [we do] Motzi and afterwards Matzah, because of [the rule:] "[with] a frequent [act] and a not [so] frequent [act], the frequent [act] comes first." And [also], it is fitting to first bless the Holy One blessed be He that he brings out bread from the ground, and [only] afterwards to bless on the matzah, which is used for the mitzvah.

<sup>104</sup> Just like on other holidays, [on Pesach] there is an obligation to break [bread] with two loaves, and we add to them a [broken] piece of matzah because [it needs to be] **לחם ט夷** (poor bread).

<sup>105</sup> Because everything that you bless on [in order] to eat it, needs to be held in your right [hand, at the time] when you make the blessing. Some [authorities] say that the blessing **המוציא** (who bring out [bread from the ground]) is [said] on the unbroken [matzah], and the blessing **על אכילת מצה** (about the eating of matzah) is [said] on the [broken] piece; other [authorities] say the opposite. To fulfill [the opinions of] both of them, we take both [types of matzah] in our hand [for each blessing].

<sup>106</sup> Also nowadays [matzah] is [still a mitzvah] from the Torah, (Pesachim 120a) and [it is also a mitzvah] for both men and women. (Pesachim 43b)

<sup>107</sup> Even though you intend to exempt the eating of the third matzah (by korech) with this blessing [you still drop it]. It seems to me [we drop it] so you won't make a mistake and break also the third matzah, like we find by the [hiding of the] afikomen.

<sup>108</sup> Because the eating of matzah needs to be with a kezayis, and some say [this kezayis] is from the first matzah, and others say [this kezayis] is from the second matzah. (See note 107)

<sup>109</sup> The reason is, so not to have a disruption between the blessing on and the eating of the correct kezayis.

**Maror**<sup>110</sup>

Before you dip, [you should] soften the charoses with wine.

Now take a kezayis of maror and dip it in charoses,<sup>111</sup> then shake off the charoses in order not to nullify the bitter taste,<sup>112</sup> and make the [following] blessing.

With this blessing, have intent to also exempt the maror that is in korech.

**ברוך אתה יהוה אלוהינו מלך העולם אשר קדשנו במצותיו וצונו על אכילת מרור:** and commanded us about the eating of maror.

Eat [the maror] without reclining.

**Korech**<sup>113</sup>

Only the chazeres is dipped into charoses but not the matzah.

*The custom of the house of the Rebbe.* To be particular and careful to [avoid] wet matzah. [So] instead of dipping, they would put a bit of dry charoses on the chazeres and then to shake it off afterwards.

Now take the third matzah, and a kezayis of chazeres which is dipped in charoses. Then [put them] together in a sandwich and say [the following]:

בְּנֵי עֲשֵׂה הַלֵּל בָּזְמָן שְׁבִית הַמִּקְדָּשׁ הִיה קִים  
הִיה בּוֹרֶךְ פֶּסֶח מַצָּה וּמַרְוָר וְאָכֵל בִּיחָד,  
בְּמוֹ שָׁנָא מָר עַל מַצּוֹת וּמַרְוָרִים יַאֲכִלָהוּ: with matzah and maror."

Now eat them together while reclining.

<sup>110</sup> Nowadays since there is no Pesach [offering, maror] is only [a mitzvah] from the rabbis. Also women are obligated in [eating maror], like [all] others mitzvos of this night.

<sup>111</sup> We don't mention maror [in the Torah], except in [the verse]: "they made their lives bitter with harsh labor", and while harsh labor is bitter for a person, it is not complete bitterness. Therefore we make a remembrance for the cement, as there is nothing that is harsher than working with cement.

<sup>112</sup> We don't dip the entire kezayis [of maror] into the charoses, because now we don't find (a type of worm) in the maror as there was in the time of the Gemora. And we [also] don't dip [the maror] into charoses except as a remembrance for the cement, and [therefore] it is better not to dip the entire [piece of maror] in order that the bitterness of the taste won't become nullified.

<sup>113</sup> [According] to the opinion of Hillel the Elder: In the time that there was a Pesach [offering] one doesn't fulfill his obligation except with a sandwich of the Pesach [offering], matzah, and maror, eaten together. In the time when there is no Pesach [offering], you don't fulfill your obligation [to eat] matzah unless you eat it by itself, and you don't fulfill your obligation to eat maror unless you make it into a sandwich with matzah and eat them together. The result is, that nowadays you are obligated [from the rabbis to eat] matzah twice, according to Hillel. The law was not [clearly] decided, to be like Hillel or like his friends [who argue with him], and so we need to fulfill [our obligation according] to both of them.

## Shulchan Orech

*Our customs [for the meal]. We eat without reclining. We start, on both [seder] nights, with the eating of the betzah (which is on the tray), and we dip [the egg] into salt water as a mourning for the destruction of the Bais Hamikdash; since at the time it was standing we were able to sacrifice and eat the Pesach [offering, and now we are unable to].*

We are very careful to [avoid] wet matzah. Therefore, the matzah that is on the table should be covered [with something waterproof, in case some] water might fall on them. [Also,] before pouring water or [other] liquids that have water mixed with them, into a cup or a plate, check that there are no crumbs of matzah in the vessel. [Even by the washing of your fingers for] mayim achronim (after the meal, just before berach) we don't pass our fingers over our lips.<sup>114</sup>

Starting from the morning of erev Pesach until after the korech of the second seder, we don't eat any of the ingredients of the charoses or the maror.

Now eat and drink in order [to satisfy] your needs,<sup>115</sup> and you are allowed to drink wine [now], between the second and third [of the four] cups.

## Tzafun

*The custom of the house of the Rebbe. To eat two kezayisim (olive bulks) [from the afikomen]. One as a remembrance for the Pesach [offering], and one as a remembrance for the matzah that was eaten with the Pesach [offering].*

If this is difficult for someone then he should eat only one kezayis, and he should have in mind that [this one kezayis] is a remembrance [for whichever one of the above is correct].

Now take the Afikomen and divide it amongst all of the members of your house, [giving] to everyone a kezayis. Be careful not to drink<sup>116</sup> after the afikomen.<sup>117</sup> Eat it while reclining, and [make sure] to eat it before midnight.

Our custom is as the words "Be careful not to drink" imply. a) That we are careful from all drinks, even water. b) That also on the second night we need to be careful.

## Berach

Now pour the third cup, and say on it birchas hamazon (the blessing [after] the meal).

<sup>114</sup> [This paragraph refers] to all of the seven first days of Pesach. However, on the last day, we [have a] special [point of] making [the matzah] wet.

<sup>115</sup> [From this] we understand two things. a) That you should eat as much as you need, in order that you should eat the afikomen when satisfied, since it is a remembrance to the Pesach [offering], which was eaten when satisfied. b) That you shouldn't eat more than [enough] in order [to satisfy] your needs, so that the eating of the afikomen won't be a crude eating.

<sup>116</sup> At first glance, this [phrase] needs examination. a) It should have [said] to be careful not to eat after the afikomen, especially since eating is more strict than drinking. b) [It also] should have said "it is forbidden to drink" or "you shouldn't drink" after the afikomen, as it says in a the law texts; and what is the explanation "be careful not to drink"?

<sup>117</sup> So that the taste of the afikomen won't become nullified.

A song of ascents. When Hashem will return the exiles of Tzion, we will have been like dreamers. Then our mouths will be filled with laughter, and our tongue with songs of joy; then they will say among to nations, "Hashem has done great things for these." Hashem has done great things for us; we a joyful. Hashem, return our exiles, as streams to dry soil. Those who sow in tears will reap with songs of joy. He goes along weeping, carrying his bag of seed; he will surely return with songs of joy, carrying his sheaves.

By the sons of Korach a psalm, a song whose basic theme is the holy mountains. Hashem loves the gates of Zion more than all the dwellings of Yaakov. Glorious things are spoken of you, eternal city of God. I will remind Rahav and Babylon about My beloved; Philistia and Tyre as well as Ethiopia, "this one was born there." And to Zion will be said, "This person and that was born there;" and He, the Most High will establish it. Hashem will count in the register of people, "this one was born there;" selah. Singers as well as dancers [say], "all my inner thoughts are of you."

I will bless Hashem at all times; his praise is always in my mouth. Ultimately all is known; fear God and observe His commandments, for this is the whole purpose of man. My mouth will utter the praise of Hashem; and let all flesh bless His holy name forever. And we will bless the Lord from now to eternity. Praise the Lord.

א שיר הַמְעֻלּוֹת בָּשׁוּב יְהוָה אֶת שִׁיבַת צִיּוֹן  
הַיִּנוּ בְּחִלְמִים: ב אָז יִמְלָא שְׁחוֹק פִּינוּ  
וְלֹשׁוֹנוּ רְנָה אָז יֹאמְרוּ בָּגּוֹיִם הַגְּדִיל יְהוָה  
לְעֹשֹׂת עִם אֶלְהָה: ג הַגְּדִיל יְהוָה לְעֹשֹׂת  
עָמָנוּ הַיִּנוּ שְׁמָחִים: ד שׂוֹבֵה יְהוָה אֶת  
שְׁבִתָּנוּ בְּאָפִיקִים בְּנֶגֶב: ה הַזְּרִיעִים בְּדָמָעָה  
בְּרָנָה יִקְצְרוּ ו הַלּוֹר יַלְךְ וּבְכָה נְשָׂא מִשָּׁךְ  
הַזָּרָע בָּא יָבָא בְּרָנָה נְשָׂא אַלְמָתִים:

א לְבָנֵי קָרָח מִזְמֹר שִׁיר יִסְדְּתָה בְּהַרְיִ  
קָדְשָׁה: ב אֶחָב יְהוָה שָׁעַרְיִ צִיּוֹן מִכֶּל מִשְׁבְּנוֹת  
יַעֲקֹב: ג נְכָבְדּוֹת מִדְבָּר בָּקָר עִיר הַאֲלָהִים  
סָלָה: ד אַזְכִּיר רַחֲבָה וּבְבָל לִיְדֵעַ הַנָּהָ פְּלַשְׁת  
וְצֹר עִם בּוֹשׁ זֶה יַלְדָ שָׁם: ה וְלֹצִיּוֹן יָאָמֵר  
אִישׁ וְאִישׁ יַלְדָ בָּה וְהָוָא יְכּוֹנַה עַלְיוֹן: ו  
יְהוָה יִסְפֵּר בְּכַתּוֹב עַמִּים זֶה יַלְדָ שָׁם סָלָה: ז  
וְשָׁרִים בְּחִלְלִים כָּל מַעֲנִי בָּה:

אָבָרְכָה אֶת יְהוָה בְּכָל עַת תִּמְדִיד תַּהֲלַתּוּ  
בְּפִי: סֹוף דָּבָר הַכָּל נִשְׁמַע אֶת הַאֲלָהִים יָרָא  
וְאֶת מִצּוֹתָיו שָׁמֹר בֵּי זֶה בְּלִקְדָּסָם: תַּהֲלַתּוּ  
יְהוָה יְדַבֵּר פִּי וַיְבָרֶךְ כָּל בָּשָׂר שָׁם קְדוּשָׁו  
לְעוֹלָם וְעַד: וְאֶנְחַנּוּ נִבְרָךְ יְהָ מִעְתָּה וְעַד  
עוֹלָם הַלְלוּיָה:

Before [washing] mayim achronim (lit. after [meal] waters) say this verse:

זֶה חָלֵק אָדָם רְשָׁע מִאֱלֹהִים וְנִחְלָת אָמָרוּ  
the inheritance assigned to him by God.  
מִאֱלָל:

After [washing] mayim achronim say this verse:

And he said to me: this is the table that is before Hashem.

וַיֹּדַבֵּר אֵלִי זֶה הַשְּׁלָחָן אֲשֶׁר לִפְנֵי יְהוָה:

If you are blessing [after the meal] with three [or more men], the leader of the blessings says:

Gentlemen, let us come and make the blessings.

הַב לֹן וְגָבְרִיךְ: (בְּלֹ"ז רַבּוֹתִי מֵיר וּוּעַלְין בְּעַנְטְשִׁין):  
יְהִי שֵׁם יְהָוָה מָבָרָךְ מֵעַתָּה וְעַד עַזְלָם:

Those at the table respond:

May the name Hashem be blessed, from now and to eternity.

The leader of the blessings [repeats the above, then] says:

בְּרִישָׁוֹת מְרַנְןָן וּרְבָנָן וּרְבּוֹתִי גָבָרָךְ (בְּמַנֵּין אֱלֹהִינוּ) שָׁאַכְלָנוּ מִשְׁלָוּ (בְּמַנֵּין אֱלֹהִינוּ) שָׁאַכְלָנוּ מִשְׁלָוּ: בָּרוּךְ (בְּמַנֵּין אֱלֹהִינוּ) שָׁאַכְלָנוּ מִשְׁלָוּ וּבְטוּבוֹ חַיָּנוּ:

Those at the table respond:

Blessed is he (with 10 men [add] our God) that we have eaten of his [goods] and by his goodness we live.

[The leader of the blessing repeats the above, then everyone begins to bless:]

Blessed are You Hashem our God, king of the world, who in His goodness provides sustenance for the entire world with grace, with kindness and mercy. He gives food to all flesh, for His kindness is everlasting. Through His continuous great goodness to us we do not lack [food], and may we never lack food, for the sake of His great name. For he is a benevolent God and provides nourishment and sustenance for all, does good to all, and prepares food for all His creatures whom He has created, as it says: You open Your hand and satisfy the desire of every living thing. Blessed are You Hashem, who provides food for all.

We give thanks to You Hashem our God, for having inherited to our fathers a precious, good and spacious land; for having us taken out, Hashem our God, from the land of Egypt and redeemed us from the house of bondage; for You covenant, which you have sealed in our flesh; for Your Torah, which You have taught us; for You statutes, which You have made known to us; for the life, favor and kindness, which you have bestowed upon us; and for the food we eat, with which You constantly feed and sustain us every day, at all times, and at every hour.

בָּרוּךְ אַתָּה יְהָוָה אֱלֹהִינוּ מֶלֶךְ הָעוֹלָם הַזֶּן  
אֶת הָעוֹלָם בָּלוּ בְּטוּבוֹ בְּחִנּוּ בְּחִסְדֵךְ וּבְרָחְמֵיכָם  
הָוּ נֹתֵן לְחִם לְכָל בָּשָׂר בַּי לְעוֹלָם חִסְדָךְ:  
וּבְטוּבוֹ הַגָּדוֹל עַמְנוּ תִּמְדִיד לֹא חִסְר לָנוּ וְאֶל  
יִחַסֵּר לָנוּ מִזּוֹן לְעוֹלָם וְעַד: בְּעַבוּר שְׁמוֹ  
הַגָּדוֹל בַּי הָוּ אֶל זֶן וּמִפְרְנָס לְכָל וּמִטְבִּיב  
לְכָל וּמִכְיָן מִזּוֹן לְכָל בְּרִיאָתָיו אֲשֶׁר בְּרָא  
בְּאַמְוֹר פּוֹתֵח אֶת יָדֶךָ וּמִשְׁבִּיעַ לְכָל חַי  
רְצׁוֹן: בָּרוּךְ אַתָּה יְהָוָה הַזֶּן אֶת הַכָּל

נוֹדָה לְךָ יְהָוָה אֱלֹהִינוּ עַל שְׁחַנְתָּלָת  
לְאָבוֹתֵינוּ אָרֶץ חַמִּידָה טוֹבָה וּרְחָבָה וּעַל  
שְׁהַזְּכָרָתֵנוּ יְהָוָה אֱלֹהִינוּ מֵאָרֶץ מִצְרָיִם  
וּפְדִיכָתֵנוּ מִבֵּית עֲבָדִים וּעַל בְּרִיתְךָ שְׁחַתְמָתָ  
בְּבָשָׂרֵנוּ וּעַל תּוֹרַתְךָ שְׁלִמְדָתֵנוּ וּעַל חֲקִיקָת  
שְׁהַדְעָתֵנוּ וּעַל חַיִים חַן וְתִסְדֵ שְׁחַזְוֹנָתֵנוּ  
וּעַל אֲכִילָת מִזּוֹן שָׁאַתָּה זֶן וּמִפְרְנָס אֲוֹתָנוּ  
תִּמְדֵ בְּכָל יוֹם וּבְכָל עַת וּבְכָל שָׁעה:

For all this, Hashem our God, we give thanks to you and bless you. May Your name be blessed by the mouth of every living being, constantly and forever. As it written "When you eaten and are satiated, you shall bless Hashem your God for the good land which he has given you." Blessed are You Hashem, for the land and for the sustenance.

וְעַל הַכָּל יְהוָה אֱלֹהֵינוּ אֱנֹחַנוּ מַזְדִּים לְהַמְּבָרְכִּים אֶתְךָ יְתִבְרֶךָ שָׁמָךְ בְּפִי כָּל חַי תִּמְדִיד לְעוֹלָם וְעַד: כְּבָתּוֹב וְאֶכְלָת וְשְׁבָעָת וּבָרְכָת אֶת יְהוָה אֱלֹהֵיךְ עַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לְךָ: בָּרוּךְ אַתָּה יְהוָה עַל הָאָרֶץ וְעַל הַמִּזְוֹן:

Have mercy, Hashem our God, upon Israel Your people, upon Jerusalem Your city, upon Tzion the abode of your glory, upon the kingship of the house of Dovid Your anointed, and upon the great and holy House over which Your Name was proclaimed. Our God, our Father, tend us (on Shabbos [substitute with] our Shepherd), nourish us, sustain us, feed us and provide us with plenty, and speedily, Hashem our God, grant us relief from all our afflictions. Hashem our God, please do not make us dependent upon the gifts of mortal men nor upon their loans, but only upon Your full, open, holy and generous hand, that we may never be shamed or disgraced.

רְחֵם יְהוָה אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל יִרּוּשָׁלָם עִירְךָ וְעַל צִיּוֹן מִשְׁפָּט בְּבָזָק וְעַל מִלְכֹות בֵּית קֶדֶשׁ מִשְׁיחָךְ וְעַל הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שָׁגָגָרָא שָׁמָךְ עַלְיוֹן: אֱלֹהֵינוּ אָבִינוּ רָעָנוּ (בְּשַׁבָּת רְוַעַנָּנוּ) זָנוּנָנוּ פָּרְנָסָנוּ וּכְלָלָנָנוּ וְהַרְיוֹתָנוּ וְהַרְיוֹחָ לְנוּ יְהוָה אֱלֹהֵינוּ מִתְּהִרְחָה מִכָּל אַרְוֹתֵינוּ וּנוּאָא אֶל תְּצִירֵינוּ יְהוָה אֱלֹהֵינוּ, לֹא לִיְדִי מִתְּחַנֵּת בָּשָׂר וָדָם וְלֹא לִיְדִי הַלְּאוֹתָם כִּי אִם לִיְדִק הַמְּלָאָה הַפְּתֻוחָה הַקְּדוֹשָׁה וְהַרְחָבָה שְׁלָא נִבּוֹשׁ וְלֹא נִכְלָם לְעוֹלָם וְעַד:

On Shabbos [add the following paragraph]:

May it please You, Hashem our God, to strengthen us through Your mitzvos, and through the mitzvah of the seventh day, this great and holy Shabbos. For this day is great and holy before You, to refrain from work and to rest thereon with love, in accordance with the commandment of Your will. In Your good will, Hashem our God, bestow upon us tranquility, that there shall be no distress, sadness or sorrow on the day of rest. Hashem our God, let us see the consolation of Tzion Your city, and the rebuilding of Jerusalem Your holy city, for You are the Master of deliverance and the Master of consolation.

רָצָה וְהַחֲלִיכָנוּ יְהוָה אֱלֹהֵינוּ בְּמִצְוַתְךָ וּבְמִצְוֹת יּוֹם הַשְׁבִּיעִי הַשְׁבַּת הַגָּדוֹל וְהַקָּדוֹשׁ הַזָּה בֵּי יּוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא לִפְנֵיךְ, לְשַׁבָּת בּוּ וְלִנְוָת בּוּ בְּאַהֲבָה בְּמִצְוֹת רְצֹנֶךָ, וּבְרָצֹנֶךָ הַנִּיחָה לְנוּ יְהוָה אֱלֹהֵינוּ שְׁלָא תְּהִא צַּרָה וְיִגְעַן וְאֲנָחָה בַּיּוֹם מִנּוֹתְתָנוּ, וְהַרְאָנוּ יְהוָה אֱלֹהֵינוּ בְּנִחְתָּמָת צִיּוֹן עִירְךָ, וּבְבָנֵינוּ יִרּוּשָׁלָם עִירְךָ קָדְשָׁךָ בֵּי אַתָּה הוּא בְּעַל הַיְשֻׁוּת וּבְעַל הַנְּחֻמּוֹת:

Our God and God of our fathers, may there ascend, come and reach, be seen, accepted, and heard, recalled and remembered before you, the remembrance and recollection of us, the remembrance of our fathers, the remembrance of Moshiach the son of Dovid Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel, for deliverance, well-being, grace, kindness, mercy, good life and peace, on this day of the Festival of Matzos. (On the festival days [add] On this holy Festival day.) Remember us on this [day], Lord our God, for good; be mindful of us on this [day] of good life. With the promise of deliverance and compassion, spare us and be gracious to us; have mercy upon us and deliver us; for our eyes are directed to You, for You, God, are a gracious and merciful King.

And rebuild Jerusalem the holy city speedily in our days. Blessed are You Hashem, who in His mercy rebuilds Jerusalem. Amen.

Blessed are You Hashem our God, king of the world, benevolent God, our Father, our King, our Strength, our Creator, our Redeemer, our Maker, our Holy One, the Holy one of Yaakov, our Shepherd, the Shepherd of Yisrael, the King who is good and does good to all, each and every day. He has done good for us, He does good for us and He will do good for us; He has bestowed, He bestows, and He will forever bestow upon us grace, kindness and mercy, relief, rescue and success, blessing and deliverance, consolation, livelihood and sustenance, compassion, life, peace and all goodness; and may He never cause us to lack any good.

אֱלֹהֵינוּ וְאֱלֹהֵינוּ אֲבֹתֵינוּ יָעַלְהָ וַיָּבֹא, וַיַּגְעַע  
וַיַּרְאָה וַיַּרְצָחָה, וַיִּשְׁמַעַ וַיִּפְקַד וַיִּזְכֵּר, זָכְרוּנָנוּ  
וַפְּקָדוּנָנוּ, זָכְרוּנָן אֲבֹתֵינוּ, זָכְרוּנָן מְשִׁיחָ בָּן  
דָּוד עֲבֹדָה, זָכְרוּן יְרוּשָׁלָם עִיר קָדְשָׁה,  
זָכְרוּן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפָלִיטה  
לְטוּבָה, לְחֵן וְלִחְסָד וּלְרַחְמִים וְלִחְיִים  
טוּבִים וְלִשְׁלוּם, בַּיּוֹם חַג הַמַּצּוֹת הַזֹּה, זָכְרָנוּ יְהוָה  
הַחַג בַּיּוֹם טוֹב מִקְרָא קָדְשָׁה הַזֹּה), זָכְרָנוּ יְהוָה  
אֱלֹהֵינוּ בָּזָה, וַפְּקַדְנוּ בָּזָה לְבִרְכָה  
וְהַוְשִׁיעָנוּ בָּזָה לְחֵים טוּבִים: וּבְדָבָר יְשֻׁועָה  
וּרְחַמִּים חַיָּס וְתַגְנָנוּ וּרְחָם עַלְנוּ וְהַוְשִׁיעָנוּ  
בַּיְמֵינוּ עַלְמֵינוּ, בַּיְמֵינוּ מֶלֶךְ חַנּוּן וּרְחָם  
אַתָּה:

וּבְנָה יְרוּשָׁלָם עִיר הַקָּדֵש בָּמִתְרָה בִּימֵינוּ,  
בָּרוּךְ אַתָּה יְהוָה בָּנָה בְּרַחְמֵיו יְרוּשָׁלָם,  
אָמֵן:

ברור אתה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל,  
אָבִינוּ מֶלֶכְנוּ, אֲדִירָנוּ בָּרוּאנוּ גָּאַלָנוּ יוֹצְרָנוּ,  
קְדוּשָׁנוּ קְדוֹשָׁ יְעַקְבָּרְעָנוּ רֹועָנוּ רֹשֵׁרָאֵל  
הַמֶּלֶךְ הַטוֹב וְהַמְּטִיב לְכָל שְׁבָכָל יוֹם וַיּוֹם,  
הוּא הַטִּיב לְנוּ, הוּא מְטִיב לְנוּ, הוּא יִיטִיב  
לְנוּ, הוּא גַּמְלָנוּ הוּא גַּמְלָנוּ הוּא יִגְמָלָנוּ  
לְעֵד, לְחֵן וְלִחְסָד וּלְרַחְמִים, וּלְרוֹחַ הַצָּלָה  
וְהַצָּלָה, בִּרְכָה וִישֻׁעָה, נְחַמָּה פָּרְנָסָה  
וְכָלְכָלָה וּרְחַמִּים וְחֵיִם וְשְׁלוּם וְכָל טוֹב  
וּמְכָל טוֹב לְעוֹלָם עַל יְחִסְרָנוּ:

May the Merciful One reign over us forever and ever. May the Merciful One be blessed in heaven and on earth. May the Merciful One be praised for all generations, and pride Himself in us forever and all eternity, and glorify Himself in us forever and ever. May the Merciful One provide our livelihood with honor. May the Merciful One break the yoke of exile from our neck and may He lead us upright to our land. May the Merciful One send abundant blessing into this house and upon this table at which we have eaten. May the Merciful One send us Eliyahou the prophet – may he be remembered for good – and let him bring us good tidings, deliverance and consolation. May the Merciful One bless my father, my teacher, the master of this house, and my mother my teacher, the mistress of this house; them, their household, their children, and all that is theirs; us, and all that is ours. Just as He blessed our fathers, Avraham, Yitzchak and Yaakov, "in all things," "by all things," [and with] "all things," so may He bless all of us together with a perfect blessing, and let us say, Amen

הַרְחָמָן הוּא יָמַלְוָךְ עַלְנוּ לְעוֹלָם וְעַד:  
 הַרְחָמָן הוּא יִתְבְּרֹךְ בְּשָׁמִים וּבָאָרֶץ: הַרְחָמָן  
 הוּא יִשְׁתַּבְּחָה לְדוֹר דּוֹרִים וִיתְפַּאֲרֵ בְּנוּ לְעַד  
 וְלִנְצָחָה נְצָחִים וִיתְהַדֵּר בְּנוּ לְעַד וְלְעוֹלָמִים:  
 עַוְלָמִים: הַרְחָמָן הוּא יִפְרְנַסְנוּ בְּכָבּוֹד:  
 הַרְחָמָן הוּא יִשְׁבּוֹר עַל גָּלוּת מַעַל צְוָרָנוּ  
 וּוּהָוּ יְוַלְּיכָנוּ קָוְמִים לְאַרְצֵנוּ: הַרְחָמָן הוּא  
 יִשְׁלַח בָּרָכָה מְרֻבָּה לְנוּ אֶת  
 שְׁאַכְלָנוּ עַלְיוֹ: הַרְחָמָן הוּא יִשְׁלַח לְנוּ אֶת  
 אַלְיהָוָה הַנְּבִיא וּכֹור לְטוֹב וִיבָּשֵׂר לְנוּ בְשׂוֹרֹת  
 טוֹבּוֹת יִשְׁעוּת וְנִחְמָוֹת: הַרְחָמָן הוּא יָבֹרֶךְ  
 אֶת אָבִי מָזְרִי בַּעַל הַבֵּית הַזֶּה וְאֶת אַמִּי  
 מָזְרִתִּי בַּעַלְתִּי הַבֵּית הַזֶּה אָוֹתָם וְאֶת בִּתְּמָם  
 וְאֶת זְרַעַם וְאֶת כָּל אֲשֶׁר לָהֶם אָוֹתָנוּ וְאֶת  
 אַבְרָהָם יִצְחָק וַיַּעֲקֹב בְּכָל מִפְּלָל כָּל בָּן יִבְרָךְ  
 אָוֹתָנוּ בָּלָנוּ יִחְדָּבְרָכָה שְׁלָמָה, וַיְאִמְרֵךְ  
 אָמְנוֹן:

מְמֻרְזָם יַלְמֹדוּ עַלְיוֹ וּעַלְינוּ זִבּוֹת שְׁתִּיאָ  
 לְמִשְׁמְרָת שְׁלוֹם וּנְשָׂא בָּרְכָה מֵאַת יְהֹוָה  
 וְצִדְקָה מֵאֱלֹהִי יִשְׁעָנוּ וּנְמִצָּא חָן וּשְׁכָל טוֹב  
 בְּעִינֵּי אֱלֹהִים וְאַדְמָם:

On Shabbos [add the following verse]:

May the Merciful One let us inherit that day which will be all Shabbos and rest for life everlasting. הַרְחָמָן הוּא יַנְחִילָנוּ יוֹם שְׁבָלוֹ שְׁבָתָה  
 וּמִנוֹתָה לְחֵי הַעוֹלָמִים:

on the festival days [add the following verse]:

May the Merciful One let us inherit that day which is all good.

הַרְחָמָן הוּא יַנְחִילָנוּ יוֹם שְׁבָלוֹ טוֹב:

May the Merciful One grant us the privilege of reaching the days of the Moshiach and the life of the World to Come. He is a tower of deliverance to His king, and bestows kindness upon His anointed, to David and his descendants forever. He who makes peace in His heavens, may He make peace for us and for all Israel; and say, Amen.

תְּרַחְמֵן הוּא יִזְכְּנוּ לִימוֹת הַמֶּשִׁיחַ וְלַחֲזֵי  
הָעוֹלָם הַבָּא, מַגְדָּל יְשׁוּעָת מֶלֶכְנוּ וְעֶשֶׂה  
חֶסֶד לְמֶשִׁיחּוּ לְדִיד וְלַזְרָעָוּ עַד עוֹלָם: עֲשֵׂה  
שְׁלוֹם בְּמְרוֹצָמִיו הוּא יִעֲשֶׂה שְׁלוֹם עַלְינוּ וְעַל  
כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

Fear Hashem, you His holy ones, for those who fear Him suffer no want. Young lions are in need and go hungry, but those who seek the Hashem shall not lack any good. Give thanks to the Hashem for He is good, for His kindness is everlasting. You open Your hand and satisfy the desire of every living thing. Blessed is the man who trusts in the Hashem, and the Hashem will be his trust.

יראו אֶת יְהוָה קָדְשֵׁיו בַּי אֵין מַחְסֹור  
לִירְאֵיו: בְּפִירִים רְשָׁוֹ וְרָעָבוֹ וְדָרְשֵׁי יְהוָה לֹא  
יִחְסְּרוּ כָּל טוֹב: הַזָּו לִיהְנָה בַּי טוֹב בַּי  
לְעוֹלָם חֶסֶד: פָּוֹתֵחַ אֶת יְדָךְ וּמְשַׁבִּיעַ לְכָל  
חַי רְצֹן: בָּרוּךְ הָגָבָר אֲשֶׁר יִבְטַח בַּיְהָוָה  
וְהַיָּה יְהוָה מַבְטָחָו:

[Say the following] blessing on the [third] cup, then drink it while reclining [to the left]

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בֶּן־זֶרֶא  
world, who creates the fruit of the vine.  
פָּרִי הַגְּפָנִים:

Pour the fourth cup, [then] open the door and say [the following:]

Pour Your wrath upon the nations that do not know You, and upon the kingdoms that do not call Your name. For they have devoured Yaakov and destroyed his dwelling. Pour upon them Your anger and the fury of Your wrath will overtake them. Pursue [them] with anger and eliminate them from under the heavens of Hashem.

שְׁפֹךְ חֶמֶתךְ אֶל הָגּוֹים אֲשֶׁר לֹא יִדְעַוּךְ  
וְעַל מַמְלָכּוֹת אֲשֶׁר בְּשָׁמֶךְ לֹא קָרָאוּךְ בַּי  
אֲכַל אֶת יַעֲקֹב וְאֶת נָוָהו הַשָּׁמָנוֹ: שְׁפֹךְ  
עַלְيهֶם זַעַם וְחַרְזָן אַפְּךְ יִשְׁיגָם: תַּرְדַּף בָּאָרֶץ  
וְתַשְׁמִידָם מִתְחַת שְׁמֵי יְהוָה:

## Hallel & Nirtzah

Not to us Hashem, not to us but to Your Name give glory, for the sake of Your kindness and truth. Why should the nations say, "where now is their God?" Our God is in heaven, all that He desires He does. Their idols are of silver and gold, the work of human hands. They have a mouth but cannot speak; they have eyes but cannot see. They have ears but cannot hear; they have a nose but cannot smell. Their hands cannot feel; their feet cannot walk; they can make no sound with their throat. Like them should be their craftsmen and all who trust in them. Israel, trust in Hashem; He is their help and shield. House of Aaron, trust in Hashem; He is their help and shield. You who fear Hashem, trust in Hashem; He is their help and shield.

א לא לנו יהוה לא לנו כי לשמר תן כבוד  
על חסדך על אמתך: ב למה יאמרו הגוים  
איה נא אלהיהם: ג ואלהינו בשמי כל  
אשר חפץ עשה: ד עצבייהם כספר ויזבב  
מעשה ידי אדם: ה פה להם ולא ידברו  
עיניים להם ולא יראו: ו אזנים להם ולא  
ישמעו אף להם ולא יריחו: ז ידייהם ולא  
ימישו, רגליים ולא יהלכו, לא יהגו  
בגזרות: ח במויהם יהיו עשיהם, כל אשר  
בטהר ביהם: ט ישראאל בטח ביהוה, עזרים  
ומגננים הוא: י בית אהרן בטחו ביהוה, עזרים  
ומגננים הוא: יא יראי יהוה בטחו ביהוה,  
עזרים ומגננים הוא:

Hashem, who is mindful of us will bless; He will bless the House of Israel; He will bless the House of Aaron. He will bless those who fear Hashem, the small with the great. May Hashem increase upon you and upon your children. You are blessed of Hashem, creator of the heaven and the earth. The heavens are the heavens of Hashem, but the earth He gave to the children of man. The dead do not praise God, nor do those who descend into silence. But we will bless God from now and forever, praised be God.

I love Hashem because He hears my voice and my prayers. Because He inclined His to me, all my days I will call upon Him. The pangs of death encompassed me, and the pain of the grave found me; trouble and sorrow I encountered. And to the name Hashem I called out, please Hashem deliver my soul. Hashem is gracious and just, and our God is compassionate. Hashem guards the simple; I was brought low and He saved me. Return, my soul, to your rest, for Hashem has dealt kindly with you. For You have delivered my soul from death, my eyes from tears, my feet from stumbling. I will walk before Hashem in the lands of the living. I had faith even when I said "I am greatly afflicted." [even when] I said in haste "all people are deceitful."

יב יהוה זכרנו יברך יברך את בית ישראל  
יברך את בית אהרן: יג יברך יראי יהוה  
הקטנים עם הגדלים: יד יסף יהוה עליכם  
עליכם ועל בניםיכם: טו ברוכים אתם ליהוה  
עשה שמיים וארץ: טז השמיים שמיים ליהוה  
והארץ נתן לבני אדם: יז לא המתו  
יהלוה ולא כל ירדיו דומה: יח ואנחנו  
נברך יה מעתה ועד עולם הלויה:

א אהבתاي כי ישמע יהוה את קולי תחנוני:  
ב כי חטה אונז ליברמי אקררא: ג אפפני  
חבל מות ומצר שואל מצאוני צרה זיגון  
אמאצא: ד ובשם יהוה אקררא אנא יהוה  
מלטה נפשי: ה חננו יהוה וצדיק ואלני  
מרחם: ו שמר פתאים יהוה דלותי ולי  
יהושיע: ז שובי נפשי למנוחיבי כי יהוה  
גמל עליכי: ח כי חלצת נפשי ממות אט  
עינוי מן דמעה אתרגולי מדקחי: ט אתחלה  
לפני יהוה בארכות תהים: ז האמנתי כי  
אדרבר אני ענית ממד: יא אני אמרתי  
בחרפי כל האדם כוב:

What can I repay to Hashem for all kindness to me? I will raise the cup of deliverance, and call the name Hashem. I will fulfill my vows to Hashem, now, before His entire nation. Precious in the eyes of Hashem is the death of His pious ones. I thank you Hashem, for I am Your servant; I am Your servant, the son of maid-servant; You have loosened my bonds. To You I will offer a thanksgiving sacrifice, and I will call on the name Hashem. I will fulfill my vows to Hashem, now, before His entire nation. In the courtyards of the House of Hashem, in the midst of Jerusalem, praised be God.

יב מֵה אָשֵׁב לְיהָוָה בְּלִגְמָלוֹחָה עַלְיָה יְגַפּוֹס יְשׁוּעָה אֲשָׁא וּבְשֵׁם יְהָוָה אָקְרָא יְדָנְדָרִי לְיהָוָה אֲשָׁלָם נְגַדְהָנָא לְכָל עַמּוֹ טוֹיקָר בְּעִינֵי יְהָוָה הַמְּפַתֵּח לְחַסְדֵיכְיוֹ טוֹ אָנָא יְהָוָה כִּי־אָנִי עֲבָדָךְ אָנִי עֲבָדָךְ בְּנֵ־אַמְתָּחָ פָּתַחַת לְמוֹסְרִי יְזַקֵּ אָזְבָּחַ זְבַח תָּזָה וּבְשֵׁם יְהָוָה אָקְרָא יְחָדָנְדָרִי לְיהָוָה אֲשָׁלָם נְגַדְהָנָא לְכָל עַמּוֹ יְטַבֵּחַצְרוֹת בֵּית יְהָוָה בְּתוּבָכִי יְרוּשָׁלָם הַלְלוּיָה:

Praise Hashem all nations, extol Him all peoples. For His kindness to us has been mighty and the truth of Hashem is everlasting, praised be God.

א הַלְלוּ אֶת יְהָוָה בְּלִגְמָלוֹחָה עַלְיָה בְּלִגְמָלוֹחָה כָּל גּוֹיִם שְׁבָחוּהוּ בְּלִגְמָלוֹחָה בְּכִי גָּבָר עַלְיָנוּ חַסְדָוּ וְאַמְתָה יְהָוָה הַאֲמָמִים: בְּכִי אָמָר גָּוּ יְאִמְרֵנוּ חַסְדָוּ וְאַמְתָה יְהָוָה לְעוֹלָם הַלְלוּיָה:

The elder (the one leading the haggadah) reads [verse 1] הַדּו גּוּ [verse 1] and all those reclining (attending the seder) respond after him [verse 1] יְאִמְרֵנוּ גּוּ [verse 2], then the elder goes back and says [verse 2] הַדּו גּוּ [verse 1] יְאִמְרֵנוּ גּוּ [verse 3], and so on.

1 Give thanks to Hashem for He is good, for His kindness is everlasting.	כִּי לְעוֹלָם חַסְדָוּ אֵת הַדּו לְיהָוָה כִּי טֹב
2 Let Israel say: for His kindness is everlasting.	כִּי לְעוֹלָם חַסְדָוּ בְּיְאִמְרֵנוּ נָא יִשְׂרָאֵל
3 Let the House of Aaron say: for His kindness is everlasting.	כִּי לְעוֹלָם חַסְדָוּ גְּיְאִמְרֵנוּ נָא בֵּית אַהֲרֹן
4 Let those who fear Hashem say: for His kindness is everlasting.	כִּי לְעוֹלָם חַסְדָוּ דְּיְאִמְרֵנוּ נָא יְרָאֵי יְהָוָה

Hashem is with me, I will not fear – what can man do to me? Hashem is with me via my helpers, and I can see my enemies. It is better to rely on Hashem than to trust in man. It is better to rely on Hashem than to trust in dignitaries. All the nations surround me; by the name Hashem I will cut them down. They encircle me as well as surround me; by the name Hashem I will cut them down. They encircle me like bees, yet they will be extinguished like a fire on thorns<sup>118</sup>; by the name Hashem I will cut them down. You pushed me repeatedly so I would fall, but Hashem helped me. God is my strength and song, and has been my deliverance. The voice of joy and deliverance is in the tents of the righteous; the right [hand] of Hashem performs mightily. The right

ה מִן הַמֵּצֶר קָרָאתִי יְהָוָה עַנְנִי בְּמַרְחָב יְהָה וְיְהָוָה לִי לֹא אִירָא מָה יִعְשֶׂה לִי אָדָם: זְיַהָה לִי בְּעִזָּרִי וְאַנְיִ אָרָא בְּשָׁנָא: ח טֹב לְחַסְדָת בְּיְהָוָה מְבָטָח בְּאָדָם: ט טֹב לְחַסְדָת בְּיְהָוָה מְבָטָח בְּנְדִיבִים: י בְּלִגְמָלוֹחָה כִּי אָמִילִם: יא סְבָבָנִי בְּשֵׁם יְהָוָה כִּי אָמִילִם: יב סְבָבָנִי כְּדָבָרִים דָעַכְוּ בְאַשׁ קֹצִים בְּשֵׁם יְהָוָה כִּי אָמִילִם: יג דָחַתְּ דָחַתְּנִי לְנַפְלֵל וְיְהָוָה עַזְרָנִי: יד עַזְיָה וּזְמֻרָת יְהָה וְיַהְיָה לִי לְיִשְׁועָה: טו קּוֹל רְנָה וְיִשְׁועָה בְּאַהֲלֵי צְדִיקִים יְמִין יְהָוָה עַשָּׂה חִיל: טז יְמִין יְהָוָה רְמִמָּה יְמִין יְהָוָה עַשָּׂה

<sup>118</sup> [such a fire is] not sustainable, as it will quickly go out (thorns don't burn well) - **אָבִן נָזְרָא**

[hand] of Hashem is exalted; the right [hand] of Hashem performs mightily. I will not die, but live and tell of God's deeds. God has severly chastened me, but did not give me over to death. Open the gates of righteousness for me; I will enter them and thank God. This is the gate of Hashem, the righteous will enter it. I will thank You for You answered me and have been my deliverance (Repeat). The stone scorned by the builders, has become the cornerstone (Repeat). This is indeed from Hashem; it is wondrous in our eyes (Repeat). This is the day Hashem has made; let us be glad and rejoice on it (Repeat).

Please Hashem, save us!

Please Hashem, save us!

Please Hashem, grant us success!

Please Hashem, grant us success!

Blessed is he who comes in the name Hashem; we bless you from the house of Hashem (Repeat this verse). Hashem is the Lord, and illuminated us; bind the festival [offering] with cords to the corners of the alter (Repeat this verse). You are my God and I will thank you; my God, I will exult you (Repeat this verse). Give thanks to Hashem for He is good, for His kindness in everlasting (Repeat this verse).

All Your works will praise You, Hashem our God; Your pious ones, the righteous who do Your will, and all Your people, the House of Israel, with joy will thank, bless, laud, glorify, exalt, adore, sanctify, and make sovereign Your name, our King. For it is good to thank You, and pleasant to sign to Your Name, because forever and for eternity, You are God.

חִיל: יְהִי לְאָמוֹת בַּי אֲחִיה וְאָסְפָר מַעֲשֵׂי  
יְהָה: יְהִי סִפְרִי יְהָה וְלִפְנֵות לֹא נִתְנָנִי: יְהָה  
פָּתְחוּלִי שַׁעֲרֵי צִדְקָה אָבָא בָּם אָזְדָה יְהָה: כ  
זֶה הַשָּׁעָר לִיהְוָה צִדְקִים יָבֹא בָּזֶה: כָּא אָזְדָה  
בַּי עֲנִיתָנִי וְתָהִי לִי לִישְׁוֹעָה אָזְדָה: כְּבָאָבָן  
מְאַסְטוּ הַבּוֹנִים הַיִתָּה לְרָאשׁ פָּנָה אָבָן: כְּגָם  
מֵאַת יְהָה הַיִתָּה זֹאת הִיא נִפְלָאת בְּעִינֵינוּ  
מַאת: כְּזֶה הַיּוֹם עָשָׂה יְהָה נְגִילָה וּנְשִׁמְתָה  
בָּזֶה:

אָנָא יְהָה, הַוְשִׁיעָה נָא:  
אָנָא יְהָה, הַוְשִׁיעָה נָא:  
אָנָא יְהָה, הַצְלִיכָה נָא:  
אָנָא יְהָה, הַצְלִיכָה נָא:

כָּו בָּרוּךְ הַבָּא בְּשָׁם יְהָה בְּרָכָנוּכָם מִבֵּית  
יְהָה בָּרוּךְ כָּו אֶל יְהָה וַיָּאֶרְלֶנוּ אָסְרוֹת  
בָּעֲבָתִים עַד קְרָנוֹת הַמִּזְבֵּחַ אֶל: כָּה אֶלְיָה אֶתְהָ  
וְאָזְדָה, אֶלְהָי אַרְזָמָנָה אֶלְיָה: כָּט הַזְׂדוֹ לִיהָה  
בַּי טּוֹב, בַּי לְעוֹלָם חָסְדָוָן הוֹדוֹ:

יְהָלָלָךְ יְהָה אֶלְהָינוּ (עַל) כָּל מַעֲשֵׂיךְ  
וְחַסְדֵיךְ צִדְקִים עֹזְשֵׂי רְצֹונָךְ וְכָל עַמְךְ בֵּית  
יִשְׂרָאֵל בְּרָנָה יְזָדוֹ וַיְבָרְכָו וַיְשַׁבְּחָו וַיְפָאָרוּ  
וַיְרֹאָמְנוּ וַיְעַרְצּוּ וַיְקִדְשּׁוּ וַיְמַלְיכּוּ אֶת שָׁמָךְ  
מִלְפָנָנוּ. בַּי לְךָ טּוֹב לְהֹזְדוֹת וְלְשָׁמָךְ נָאָה  
לְזִמְרָה בַּי מַעֲזָלָם וְעַד עוֹלָם אֶתְהָ אֶל:

After each line say “**for His kindness is everlasting**” or “**בַּי לְעוֹלָם חֶסֶדּוֹ**”, making sure to enunciate each word clearly and distinctly.<sup>119</sup>

- 1 Give thanks to Hashem for He is good
- 2 Give thanks to the God of gods<sup>120</sup>
- 3 Give thanks to the Master of masters<sup>121</sup>
- 4 Who alone works great wonders
- 5 Who makes the heavens with understanding
- 6 Who spreads the land over the water
- 7 Who makes the great lights
- 8 The sun to rule by day
- 9 The moon and stars to rule by night
- 10 Who struck Egypt through their firstborn
- 11 And took Israel out from their midst
- 12 With a strong hand and an outstretched arm
- 13 Who split the Sea of Reeds into sections
- 14 And brought Israel through it
- 15 And cast Pharaoh and his army into the Sea of Reeds
- 16 Who led His nation through the desert
- 17 Who struck down great kings
- 18 And slew mighty kings
- 19 Sichon, king of the Amorites
- 20 And Og, king of Bashan
- 21 And gave their land as a heritage
- 22 A heritage to Israel His servant
- 23 Who remembered us in our humiliation
- 24 And removed us from our suffering
- 25 Who gives food to to all flesh
- 26 Thank the God of heavens

The soul of every living being shall bless Your Name, Hashem our God. And the spirit of all flesh

א הָדוּ לִיהְוָה כִּי טֹב  
ב הָדוּ לְאֱלֹהִים הָאֱלֹהִים  
ג הָדוּ לְאֱדוֹןֵי הָאֱדוֹנים  
ד לְעֵשָׂה נְפָלוֹת גְּדוֹלֹת לְבָדוֹ  
ה לְעֵשָׂה הַשְׁמִים בְּחֻבְונָה  
ו לְרוֹקַע הָאָרֶץ עַל הַמִּים  
ז לְעֵשָׂה אָוָרִים גְּדוֹלִים  
ח אֶת הַשְׁמָשׁ לְמִמְשָׁלָת בַּיּוֹם  
ט אֶת הַיִּרְחָה וּכְבוּכִים לְמִמְשָׁלָת בְּלִילָה  
י לְמִבְּהָמָצְרִים בְּבָכוּרֵיכֶם  
יא וַיּוֹצָא יִשְׂרָאֵל מִתֹּוֹכְכֶם  
יב בְּבַיד חִזְקָה וּבְזָרוּעַ נְטוּיָה  
יג לְגַזֵּר יָם סֻוֹף לְגַזְוִרִים  
יד וְהַעֲבֵיר יִשְׂרָאֵל בְּתוֹכוֹ  
טו וְנִנְעַר פְּרֻעָה וְחִילּוּ בַּיּוֹם סֻוֹף  
טו לְמוֹלִיךְ עַמּוֹ בְּמִדְבָּר  
יז לְמִבְּהָמָלְכִים גְּדוֹלִים  
יח וַיַּהַרְגֵּג מֶלֶכִים אֲדִירִים  
יט לְסִיחָן מֶלֶךְ הָאָמָרִי  
כ וְלַעֲזָג מֶלֶךְ הַבְּשָׂן  
כא וְנִתְּנוּ אַרְצָם לְנַחַלָּה  
כב נַחַלָּה לִישְׂרָאֵל עַבְדָו  
כג שְׁבַשְׁפָלְנוּ זָכָר לָנוּ  
כד וַיִּפְרַקְנָו מִצְרָיִנוּ  
כה נָתַן לִחְם לְכָל בָּשָׂר  
כו הָדוּ לְאָל הַשְׁמִים

ה

<sup>119</sup> From the verse **וְזָכָר יִשְׂרָאֵל** to the **הָרָוֹן** [verse 11] [not inclusive] contemplate the ' of the name **הָרָוֹן** and from the verse **וְזָכָר** to the **לְמַלְיכָה** [verse 16] [comtemplate] the **ה**, etc. [The letters at the end of verses (10, 15, 21, and 26) indicate the point of transition to contemplating the next letter.] This meditation seems relevant to everyone as the Alter Rebbe wrote the letters in his siddur which was intended for every soul (even though the meditations themselves are not written there).

<sup>120</sup> [This refers to] the lofty angels that have no body nor any semblance of a body - **אֵלֶּנֶּבֶן נָזָרָא**

<sup>121</sup> [This refers to] the angels, as they are masters of the earth - **בן נורא**

shall continuously glorify and exalt Your remembrance our King. From the [highest] world to the [lowest] world, You are God. Aside from You, we have no King who delivers, saves, redeems, rescues, sustains, answers, and is merciful in every time of distress and difficulty; we have no King aside from You. [You are] God of the first and last [generations], God of all of all creatures, Master of all events, who is extolled with manifold praises. [He] who directs His world with kindness and His creatures with compassion. Indeed, Hashem neither slumbers nor sleeps. He rouses the sleepers and wakens the slumberers, and gives speech to the mute, and releases the bound, and supports the fallen, and raises the bowed. To You alone we give thanks. If our mouths were filled with song like the sea, and our tongues with melody like the multitude of its waves, and our lips with praise like the breadth of the sky, and our eyes shone like the sun and the moon, and our hands were spread like [the wings of] the eagles of the sky, and our feet were as swift as deer – we could still not praise you sufficiently. Hashem our God and God of our fathers, and bless Your Name for even one of the thousands of millions and many myriad occasions of goodness, miracles, and wonders which You have done for us and our fathers before us. Delivered us from Egypt, Hashem our God. Redeemed us from the house of slavery. Fed us in famine, and nourished us in plenty; saved us from the sword, and spared us from plague, and kept us from severe and lingering illnesses. Until now Your mercies have helped us and Your kindness has not forsake us. And may You never abandon us, Hashem our God. Therefore the limbs which you set within us, and the spirit and soul which you breathed into our nostrils, and the tongue which you placed in our mouth – they shall all thank, bless, praise, glorify, exalt, adore, sanctify, and crown Your Name our King. For every mouth will thank you, and every tongue will avow by You. Every eye will look to You, every knee will bend to You, and all who stand will bow before You. Every heart will fear You, and every innard and kidney will sing to Your Name. As it is written: "All my bones will say:

תְּמִידָה מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֶל.  
 וּמְבָלָעֵדְךָ אֵין לְנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעֵל פּוֹדֵה  
 וּמְצִיל וּמְפָרֵגֵס וּמְעֹנֶה וּמְרַחֵם בְּכָל עַת צָרָה  
 וּצְוֹקָה אֵין לְנוּ מֶלֶךְ אֶלְאָ אַתָּה: אֱלֹהִי  
 הָרָאשׁוֹנִים וְהָאַחֲרוֹנִים אֱלֹהָה כָּל בְּרִיאוֹת אָדוֹן  
 כָּל תְּזִלּוֹת הַמְּהַלֵּל בָּרְבָּה הַתְּשִׁבְחוֹת. הַמְּבָהָג  
 עַוְלָמוֹ בְּחֶסֶד וּבְרִיאוֹתְךָ בְּרָחָמִים. וִיהְוָה הָנָה  
 לְאַ-נְּנוּם וּלְאַ-יְשַׁעַן. הַמְּעוֹרֵר יְשָׁגִים וּהַמְּקִיז  
 נְרָדִים וּהַמְּשִׁיחַ אַלְמִים וּהַמְּתִיר אַסּוּרִים  
 וּהַסּוֹמֵךְ נּוֹפְלִים וּהַזּוֹקֵף בְּפּוּפִים. לְךָ לְבָדָק  
 אַנְחָנוּ מַזְדִּים. אַלְוּ פִּנְוּ מֶלֶא שִׁירֶה בְּיכָם  
 וּלְשׁוֹנָנוּ רְבָה בְּחָמָז גְּלִילָיו וּשְׁפָתּוֹתֵינוּ שְׁבָח  
 בְּמִרְתָּבֵי רְקִיעָה וּעִינָנֵנוּ מַאֲירֹות בְּשִׁמְשׁ  
 וּכְירָה וּזְדִינָה פְּרוֹשָׁוֹת בְּנְשָׁרִי שָׁמִים וּרְגָלִינָה  
 קְלָלוֹת בְּאִילּוֹת: אֵין אָנוּ מַסְפִּיקִים לְהַזּוֹת  
 לְךָ יְהָוָה אֱלֹהֵינוּ וְאֱלֹהֵי אָבוֹתֵינוּ וּלְבָרָךְ  
 אֶת-שְׁמֶךָ עַל-אֶחָת מִאֶלָּפִים וּרְבִּי  
 רְבָבּוֹת פְּעָמִים הַטּוֹבּוֹת נְסִים וּנְגַלְאוֹת  
 שְׁעַשְׁיָת עַמְנוּ וּעַמְ-אָבוֹתֵינוּ מַלְפִּנֵּינוּ:  
 מִמְּצָרִים גָּאַלְתָּנוּ יְהָוָה אֱלֹהֵינוּ. מִבֵּית  
 עֲבָדִים פְּדִיתָנוּ. בְּרָעָב זְנַתָּנוּ וּבְשָׁבָע  
 בְּלָלְתָנוּ מִחְרָב הַצְּלָתָנוּ וּמִדָּרָב מַלְתָּתָנוּ  
 וּמִחְלָלִים רְעִים וּנְאָמְנִים דְּלִיתָנוּ: עַד-הָנָה  
 עָזְרוֹנוּ רְחִמָּה וּלְאַ-עֲזַבָּנוּ חִסְדִּיךְ. וְאֶל  
 תִּתְשַׁנוּ יְהָוָה אֱלֹהֵינוּ לְנִצְחָה: עַל בָּן אָבוֹרִים  
 שְׁפָלָגָת בָּנוּ וּרוֹחָן וּנְשָׁמָה שְׁנִפְחָת בְּאָפִינוּ  
 וּלְשׁוֹן אֲשֶׁר שְׁמַת בְּפִינוּ: הֵן הַם יְדֹוּ וַיְרַכְּבּוּ  
 וַיַּשְׁבְּחוּ וַיַּפְּאָרוּ וַיְרַמְּמוּ וַיַּעֲרִצּוּ וַיַּקְדִּישׁוּ  
 וַיִּמְלִיכוּ אֶת שְׁמֶךָ מַלְכֵנוּ: בַּיְם בְּלָפָה לְךָ יְהָדָה  
 וּכְלָ-בָּרָךְ לְךָ תְּכָרֵעַ וּכְלָ-קוֹמָה לְפָנֶיךָ  
 תִּשְׁתַּחַתָּה. וּכְלָ הַלְּבָבוֹת יִרְאָוֹת וּכְלָ-קָרְבָּן  
 וּכְלִילּוֹת יִזְמְרוּ לְשָׁמֶךָ. בְּדָבָר שְׁבָתוֹב  
 בְּלָ-עַצְמֹתִי תָּאמְרָנָה יְהָוָה מֵיְכָמָר. מְצִיל  
 עַנִּי מְחַזֵּק מִמְּנוּ וְעַנִּי וְאָבִיוֹן מְגַלְּזָוֹן: מֵי

Hashem, who is like You? You save the poor from those who are stronger, and the poor and destitute from those who would rob him." Who resembles You, who is equal to You, and who can compare to You? Great, mighty, and awesome God, exalted God, owner of the heaven and earth. We will praise, extol, glorify, and bless Your holy Name. As it says: "[A psalm] by David; bless Hashem my soul, and all my being His holy Name."

You are God in the power of Your strength. Great in the honor of Your Name. Mighty forever and awesome in Your awe-inspiring deeds. The King who sits on a lofty and exalted throne.

He who dwells for eternity, exalted and holy is His Name. And it is written: "Let the righteous rejoice in Hashem; it befits the upright to offer praise." By the mouth of the upright You are exalted. By the lips of the righteous You are blessed. By the tongue of the pious You are sanctified. By the innards of the holy ones You are praised.

In the assemblies of the myriads of Your nation, the House of Israel, Your Name, our King, is glorified in song by every generation; for this is the obligation of all creatures. Before You, Hashem our God and God of our fathers, to thank, laud, praise, glorify, exalt, adore, bless, elevate, and honor You, beyond all the words of the songs and praises of David the son of Yishai, Your anointed servant.

And therefore, may Your Name be praised forever our King, the great and holy God and King in the heaven and on earth. For to You, Hashem our God and God of our fathers, it is forever fitting: song and praise, lauding and hymn, power and dominion, victory, greatness and power, glory and splendor, holiness and sovereignty. Blessing and thanks to Your great and holy Name, and forever and for eternity You are God. Blessed are You Hashem, God, King, great and extolled with praises, God [worthy] of thanksgiving, Master of wonders, Creator of all souls, Ruler of all creatures. Who chooses [to take pleasure] in songs of hymn. The singular King, the life of [all] the worlds.

יד מה-לך ומֵי יְשׁוֹה-לֶךְ וּמֵי יְעַרְךְ-לֶךְ. הַאֵל  
הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא אֶל עַלְיוֹן קָנָה שָׁמִים  
וְאָרֶץ: נְהַלֵּךְ וּנְשַׁבְּחַךְ וּנְפַאֲרַךְ וּנְבָרַךְ  
אֶת-שָׁם קָדְשָׁךְ. בְּאָמָר לְדוֹד בָּרְכִי נְפָשִׁי אֶת  
יְהֹוָה וְכֹל קָרְבִּי אֶת-שָׁם קָדְשָׁךְ:

הַאֵל בְּתַעֲצָמוֹת עַזָּה. הַגָּדוֹל בְּכֻבּוֹד שְׁמָה.  
הַגָּבוֹר לְנִצְחָה וְהַנּוֹרָא בְּנּוֹרָאָוֹתִיךְ. הַמֶּלֶךְ  
הַיּוֹשֵׁב עַל בֵּסָא רַם וּנְשָׁא.

שׂוֹכֵן עַד מְרוּם וּקְדוּשָׁ שָׁמוֹ. וּכְתוּב רְנָנוּ  
צְדִיקִים בִּיהּוָה לִישְׁרָם נָאָה תְּהִלָּה: בְּפִי  
יְשִׁרְמָם תְּהִרְמָם. וּבְשְׁפַתִּי צְדִיקִים תְּהִרְבָּרָה.  
וּבְלְשׁוֹן חֲסִידִים תְּהִקְדָּשָׁ. וּבְקָרְבָּ קְדוּשִׁים  
תְּהִלָּל:

וּבְמִקְהָלֹות רְבָבּוֹת עַמְּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה  
יְתִפְאֵר שְׁמֵךְ מִלְכָנוּ בְּכָל-דָּזָר וְדָזָר שְׁבָן  
חוּבָת כָּל הַצִּכּוֹרִים. לְפִנֵּיךְ יְהֹוָה אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ לְהֹזֹות לְהַלֵּל לְשִׁבְתֵּךְ לְפָאֵר  
לְרוּמָם לְהַדָּר לְבָרָךְ לְעַלְהָ וּלְקָלָס עַל  
כָּל-דְּבָרֵי שִׁירָות וּתְשִׁבְחוֹת דָּוֹד בָּנִי-שִׁי עַבְדָךְ  
מִשְׁיָּחָ:

וּבְכָן יְשַׁתְּבַח שְׁמֵךְ לְעַד מִלְכָנוּ הַאֵל הַמֶּלֶךְ  
הַגָּדוֹל וְהַקָּדוֹשׁ בְּשָׁמִים וּבְאָרֶץ. בַּי לְךָ נָאָה  
יְהֹוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וְעַד  
שִׁיר וּשְׁבָחָה הַלֵּל זִמְרָה עַז וּמִמְשָׁלָה נִצְחָה  
גָּדְלָה וּגְבוּרָה תְּהִלָּה וּתְפִאָרָת קָדְשָׁה  
וּמִלְכָות. בְּרָכוֹת וּהֹדָאות לְשְׁמֵךְ הַגָּדוֹל  
וְהַקָּדוֹשׁ וּמְעוֹלָם עַד-עוֹלָם אַתָּה אֵל: בָּרוּךְ  
אַתָּה יְהֹוָה אֱלֹהֵינוּ גָּדוֹל וּמְהֻלָּל בְּתְשִׁבְחוֹת  
אֵל הַהֹּדוֹת אֲדוֹן הַגּוֹפָלָות בְּזָרָא  
כָּל-הַנּוֹשָׂמוֹת רְבּוֹן כָּל הַמְּעַשִּׁים. הַבּוֹחֵר  
בְּשִׁירִי זִמְרָה. מֶלֶךְ יְחִידָה חֵי הַעוֹלָמִים.

Those with the custom to recite hymns [after the Seder] should not interrupt between this (the above) blessing and the blessing on the [fourth] cup. Rather, say the blessing on the fourth cup immediately.

*The custom of the house of the Rebbe. We do not have the custom to recite these hymns.*

**ברוך אתה יהוה אלְהִינוּ מֶלֶךְ הָעוֹלָם בָּרוּא**  
world, who creates the fruit of the vine.

**פרי הַגְּפָן:**

Drink while reclining. Blessing after wine:

Blessed are You Hashem, our God, King of the world for the vine and the fruit of the vine, for produce of the field, and for the precious, good, and spacious land which You favored and gave as an inheritance to our fathers to eat of its fruit and be satiated by its goodness. Hashem our God, please have mercy on Israel Your nation, on Jerusalem Your city, on Zion the abode of Your glory, on Your alter, and on Your sanctuary. Rebuild Jerusalem, the holy city, speedily in our days, and bring us up into it. Make us rejoice in it, and we will bless You in holiness and purity. (on Shabbos [add] And may it please You to strengthen us on this Shabbos day). And remember us for good on this day of the Festival of Matzos. For You, Hashem, are good and do good to all, and we thank you for the Land and for the fruit of the vine. Blessed are you Hashem, for the Land and for the fruit of the vine.

**ברוך אתה יהוה אלְהִינוּ מֶלֶךְ הָעוֹלָם עַל**  
**הַגְּפָן וְעַל פרי הַגְּפָן עַל תְּנוּבַת הַשְׁדָה וְעַל**  
**אָרֶץ חַמְדָה טוֹבָה וּרְחַבָּה שְׁرָצִית וְהַנְּחַלָּת**  
**לְאָבוֹתֵינוּ לְאָכֵל מִפְרִיה וְלְשִׁבּוּעַ מְטוּבָה.**  
**רְחִם נָא יהוה אלְהִינוּ עַל יִשְׂרָאֵל עַמָּךְ וְעַל**  
**יְרוּשָׁלָם עִירָךְ וְעַל צִיּוֹן מִשְׁבֵּן בָּבּוֹדָךְ וְעַל**  
**מִזְבְּחָךְ וְעַל הַיְכָלָה. וּבְנָה יְרוּשָׁלָם עִיר**  
**הַקָּדֵשׁ בָּמָהָרָה בִּימֵינוּ וְהַעֲלָנוּ לְתֹבָה.**  
**וּשְׂמִחָנוּ בָה וּנְבַרְכָּה בְּקִדְשָׁה וּבְתִּהְרָה. (בשבית**  
**וּרְצָה וְהַחְלִיכָנוּ בַיּוֹם תְּשִׁבְתָה הָזֶה): זָכְרָנוּ**  
**לְטוֹבָה בַיּוֹם תְּגִמְצֹות הָזֶה. כִּי אַתָּה יהוה**  
**טוֹב וּמְטִיב לְכָל וּנוֹזֵה לְכָל הָאָרֶץ וְעַל**  
**פרי הַגְּפָן: ברוך אתה יהוה על הָאָרֶץ וְעַל**  
**פרי הַגְּפָן:**

Blessing after other drinks (other than wine) [if applicable]:

Blessed are You Hashem, our God, King of the world, who created many living beings and their needs, for all that You have created in order to sustain the soul of every living thing. Blessed [is He who is] the life of [all] the worlds.

**ברוך אתה יהוה אלְהִינוּ מֶלֶךְ הָעוֹלָם בָּרוּא**  
**נְפָשׁוֹת רַבּוֹת וְחַסְרוֹנוּ עַל כָּל מִה-שְׁבָרָאת**  
**לְהַחַיוֹת בָּהֶם נְפָשׁ בְּלַחְיִ. ברוך חי**  
**הָעוֹלָמִים:**

Afterward, say just once:

**Next Year in Jerusalem!**

**לְשָׁנָה הַבָּא בִּירוּשָׁלָם:**

The Rebbe (the Alter Rebbe) did not insert in the Siddur, at the end of the Haggadah, the words "The Order of the Pesach is now Completed;" because with Chabad, Pesach does not end, but extends continuously.

It is true that the light of every festival radiates every day, but the festival of Pesach extends continuously.